Fourth of July Number

The Christian Socialist

The Golden Rule Against the Rule of Gold

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July 1

The Forgotten Declaration

At festivals throughout this land on July Fourth, the Declaration of Independence will be read, or glorified in sounding terms.

That Declaration rang in the ears of a startled world like the clarion call of a new era. But today its hopes are dead, its prophecies unfulfilled, its guarantees forgotten, its meaning lost.

We are beholding the collapse of the Republic. By conspiracy between the Law and the lawless, both bought for hire; by judicial decisions from a prostitute bench on the one hand, and by the reign of terror of savage mercenaries on the other, the liberties of our nation have been stolen, and the rulership over us given to irresponsible despots, reigning from golden thrones. Power, attained by inheritance or by fraud, lies in the hands of a concentrated oligarchy.

Let us recall the brave words of the forgotten Declaration, and see whether any spark of manhood and independence still remains in the breasts of men whose fathers fought or fled from despotism, to urge them to claim again their inheritance.

[illegible] endowed by the Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.

These "truths" are denied by every fact of our national life. Equality cannot be other than a mockery where a million children are robbed of land, sunshine and air, and doomed to lifelong disease and toil, in order that one favored child may rot in surfeit and luxury.

That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends it is the right of the people to alter or abolish it, and to institute new government, laying its foundations on such principles and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness.

Judicial treason and mercenary thuggery have reduced to helpless slavery the greater proportion of the American people. No shadow of government by the consent of the governed obtains in vast territories of our industrial system. In West Virginia, Colorado, Michigan, Pennsylvania, and many other states, constitutional government has been utterly suspended in favor of autocratic edicts from non-resident sovereigns, supported by the purchased power of prostitute law and by the terror of savage brutality and organized assassination.

Prudence, indeed, will dictate that governments long established should not be changed for light or transient causes; and accordingly all experience has shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.

It is true. The patience of the American working class under the evils they have endured has been one of the world's marvels.

But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government and to provide new guards for their future security.

Freedom of speech, freedom of the press, freedom of assemblage, have been denied the working class. Government by injunction has denied them the right of trial on the merits of their case. Kidnapping, officially legalized and sanctioned, has been employed. Every means the workers can use to secure their [illegible] and outlawed, while every weapon their foes could employ to beat them down into subjection has been blessed and sanctified by the courts. It is evident that reduction under absolute despotism of the money power is the purpose. Under circumstances such as these, "It is their right, it is their duty, to throw off such government, and to provide new-guards for their future security."

The history of the present king is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states.

To prove this, let facts be submitted to a candid world.

He has refused his assent to laws, the most wholesome and necessary to the public good.

Every law for the protection of workers has been opposed by courts.

He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation until his assent should be obtained, and when so suspended, he has utterly neglected to attend to them.

Establishment of the constitutionality of labor laws has been indefinitely held up or refused.

He has made judges dependent on his will alone for the tenure of their offices and the amount and payment of their salaries:

The judiciary is notoriously chosen for its sympathy with property and wealth.

He has kept among us, in time of peace, standing armies, without the consent of our legislatures.

Private detective agencies and company guardsmen are maintained by corporations to overawe and defeat the workers, as private armies outside the law.

He has affected to render the military independent of and superior to the civil power.

In every state where large strikes have occurred, the civil courts have been superseded by drumhead courtsmartial, in defiance of the law.

He has combined with others to submit us to a jurisdiction foreign to our constitution and unacknowledged by our laws, giving his assent to their acts of pretended legislation;

For quartering large bodies of armed troops among us;

As in Colorado, Michigan and West Virginia.

For protecting them, by a mock trial, from punishment for any murders which they should commit on the inhabitants of these states;

As in Ludlow and Hancock.

For imposing taxes on us without our consent;

By company stores, false weights and lying deductions of wages.

For depriving us in many cases of the benefits of trial by jury;

As in all cases of government by injunction.

For transporting us beyond the seas to be tried for pretended offenses;

As in kidnaping labor leaders for trial.

For taking away our charters, abolishing our most valuable laws, and altering fundamentally our forms of government;

By denial of constitutional rights in [illegible]

He has abdicated government here, by declaring us out of his protection and waging war against us.

He has plundered our seas, ravaged our coasts, burnt our towns and destroyed the lives of our people;

By Death Specials, armored trains and assassins' torches.

He is at this time transporting large bodies of foreign mercenaries to complete the works of death, desolation and tyranny, already begun, with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilised nation.

No savage tribe burns women and children alive.

In every stage of these oppressions we have petitioned for redress in the most humble terms. Our repeated petitions have been answered only by repeated injury.

Our President humbly sought audience with John D. Rockefeller, Jr., and was scornfully repulsed.

The Declaration closes with these words:

We therefore, the Representatives of the United States of America in General Congress assembled, ... do in the name and by the authority of the good people of these colonies, solemnly [illegible] illustrious son—truly a ch[illegible] these colonies a[illegible]nt. E. [illegible] independe[illegible] at deal any alleg[illegible] special commissio[illegible] en the all political connection between them and the State of Great Britian is and ought to be totally dissolved:

And for the support of this declaration, with a firm reliance on the protection of Divine providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

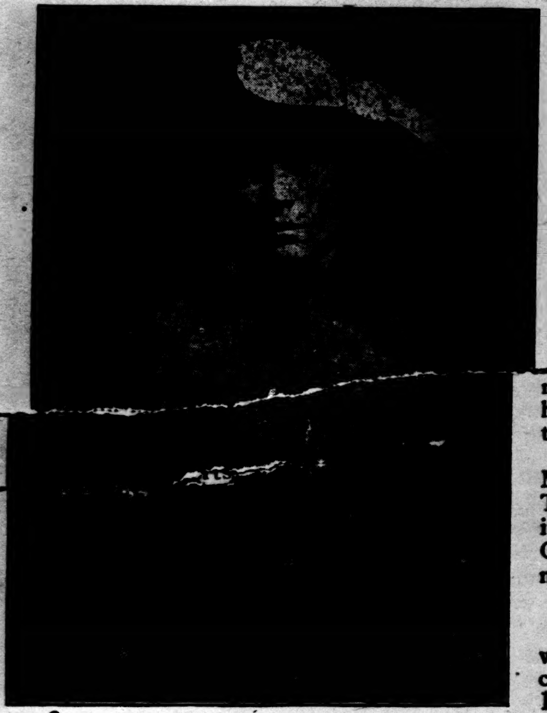
The old Declaration is dead. Let us make a new one. Let us in our assemblies this 138th anniversary of the birth of our nation, proclaim that Labor from henceforth will rule itself, emancipating itself from the tyranny of Capital by its own power, to the end that the blessings of liberty may be secured to us and our posterity.

Women on the Firing-Line

The General Federation of Women's Clubs, in session at Chicago, went on record, almost unanimously, for woman's suffrage. This was a reversal of the attitude of twenty years.

On the same day the Supreme Court of Illinois by a vote of three to four, decided that the woman suffrage law is constitutional. The judges who voted for were Republican, those against, Democratic. The Democrats are in power in Illinois now. The advent of woman voters may change the balance of power and give the Republicans the state; especially if the Republicans put up a moderately clean ticket. However, by whatever dark and devious means the vote came, Illinois women can now vote without fear of the future.

Candor compels one to admit that the General Federation of Women's Clubs, whose biennial session has just been concluded in Chicago, conducted its affairs about four hundred per cent better than an equal number of men gathered together for almost any purpose would have done. When the power of that organization finds itself, and directs itself against real evils; when it discerns economic causes of evil conditions and sets to work to right them, it will perhaps be the greatest single national organized force working for betterment. The program outlined for the coming two years is majestic in its scope. One feels deep regret that there are not more working women in the organization. But working girls have not the time to belong to clubs.



HELEN SCHLOSS
"Stormy Petrel of the Revolution"

A Heroine of the Wards

Helen Schloss, stormy petrel of the Revolution, is engaged single handed and almost alone in trying to organize and equip a hospital for the women and children of the strik-
, showing how the [illegible] out on her
coln stood, the freeing of slaves, has
had in run-
feated by Capitalism.
Trinidad,
was ushered into the world; the patients being almost all from the tent colonies.

Miss Schloss, finding the money running low, made a speaking tour through the miners' organizations to raise money. When she came back, her hospital had been closed and all the patients sent to the Sisters' Hospital, where they were charged a dollar a day. When Miss Schloss demanded the reason for this action she was told that it was because she had boxed a Greek boy's ear.

"The boy," she writes, "is over six feet tall, and I would have to take a step ladder in order to do this. I know you will appreciate this, knowing my viciousness and cruelty, also my height." Nothing daunted, she plans to establish a hospital in Ludlow.

A later letter gives as the reason for the discontinuance of the hospital, that Miss Schloss was vigorously campaigning for the Socialist party, while the local Trades Assembly is in favor of a "fake labor ticket."

Miss Schloss has been in jail before, during the Little Falls strike, when close confinement in the murderers' cell was her portion for 11 days, on the charge of "disorderly conduct" by telephoning for a doctor for strikers whose heads were beaten bloody by the police.

Mother Jones Invades Canada

Mother Jones was prevented from boarding at Seattle a steamship bound for Vancouver by a British official stationed at the latter place, on the ground that she was going to the striking coal miners to "stir up trouble." A quick exchange of telegrams between the Central Labor Union of Vancouver, the Dominion officials at Ottawa, and the chief of police at Vancouver resulted in the prompt removal of the embargo, on the ground that Mother Jones is a lecturer and tourist.

When she arrived in Ladysmith, B. C., to hold her first meeting she was met at the station by the striking miners' wives and children. The militia were also at the depot armed with guns and their stomachs well covered with ball cartridges. The miners made formal application to the mayor of the city to hold an outdoors meeting, but this was refused. So they held a mass meeting outside the city limits.

Mother Jones reached Nanaimo to speak at night and addressed the largest meeting ever held in that city, getting a reception beating that to the royal duke of Connaught.

On Sunday she visited Cumberland, on Monday South Wellington. On Tuesday the Trades and Labor Council had a large meeting for her in Victoria, the capital of British Columbia, and on Wednesday the postponed meeting was held in Vancouver.

The Woman of Colorado

Had it not been for the heroic courage of the women of Denver, such peace as has been secured in Colorado would have been impossible. It was the determination of these new citizens which wrung from the nerveless jelly-fish of a Governor the request for Federal troops, and which sent Judge Ben B. Lindsey and the survivors of the massacre across the continent to Washington.

The story as told in the Woman's Journal, puts an end forever to any allegation that woman with the ballot is inefficient as a citizen.

On the morning of April 25 one thousand women, some with babies in their arms, some white of hair, some worn and old with toil, marched in silent procession to the house chamber of the Colorado capitol. They had been called together by a summons issued by the Women's Peace Association, which read as follows:

"Women of Colorado:

For the sake of your slain sisters and their wounded children, for the sake of your sisters whose humble homes have been ruthlessly destroyed, for the sake of the earnest men who are being wounded and killed every hour because they tried to better their condition in life, we summon you to a meeting at the capitol at ten o'clock Saturday morning.

"In the name of the womanhood of Colorado we will demand that another hideous holocaust be prevented by the intervention of Federal troops; we will demand the establishment of law, and we will take steps to initiate the repeal of the infamous decision by which Mother Jones was imprisoned shamelessly. Your help is needed."

Senator Helen Ring Robinson headed the march. They reached the capitol at 10 a. m. Governor Ammons refused to see them. They informed him that they would stay where they were until he did see them. Their numbers were awe-inspiring; besides, they were voters. Finally the governor admitted them.

They demanded that the warfare in the coal regions cease; they demanded that he appeal to the President for troops. He replied that such an appeal might meet with no response. They demanded that he send a telegram and find out. He refused. They stood firm. At length he consented. But they stayed by him until it was sent.

And then these thousand women camped on the capitol grounds until the answer came. All the long day they waited. About 6 p. m. the answer came from the President that troops would be forthcoming on demand. Then they waited until Ammons sent his demand.

Some of them waited twelve hours without food or rest. And they made it known when they left that if the President refused or tarried, they would return five thousand strong.

MOTHER JONES
"Angel of the Miners"

The troops came. Hostilities ceased. It is due to the action of the wives and mothers of Denver that this happened.

All honor to the women of Denver!

The School Ma'ams Defiant

Hurrah for the school teachers of Cleveland!

The School Teachers' Federation opened a campaign there to organize the teachers of Cleveland. The Board of Education announced that any teacher who joined the union would promptly be dismissed. Whereupon the teachers flocked to the gatherings and enrolled by the hundred. Samuel Gompers addressed the meeting amid much enthusiasm.

Thereupon the Court of Common Pleas granted an injunction forbidding the Board of Education to enforce its resolution providing that no teacher shall be employed who is a member of a labor union.

"Ohio laws recognize and encourage labor unions," said the court, "and the Board of Education has no right to provide that contracts shall not be entered into, between it and the persons affiliated with labor unions."

Oh! That Liebknecht!

Karl Liebknecht has started another scandal in the German Reichstag. He charges, and seems to have proved, that regular fees for Government titles or nobility are demanded by an organization of which a Dr. Ludwig, president of the Imperial Association for combating Socialism, is the head. No denial has so far been issued.

Even the black horror of the Colorado strike situation occasionally lifts. A news agency writes:

"The fiendish nature of these brutes was shown when the 'soldier' went to the kitchen, ate several eggs and then threw the rest on the floor, breaking the dish!"

The Democracy of God

By Charles G. Girelius

It was a kingdom which Jesus proclaimed—the kingdom of God. "The time is fulfilled, and the kingdom of God is at hand," he called: "repent ye, and believe in the good tidings." And forthwith "the common people heard him gladly." The poor had good tidings preached unto them. The toilers, bent beneath their heavy burdens, heard the message and rejoiced. A new hope thrilled their hearts, a new light shone from their faces. "The kingdom of God" has been the dream of Israel, and now the dream was to be fulfilled. True, the cry had been raised more than once. Many self-named "Messiahs" had arisen—some, no doubt, were adventurers, some overzealous fanatics, some truly heroic in their desire to lead the people against wrong—only to be crushed by Rome's strong arm. It was a day of unrest, revolt, and many futile uprisings; and in each instance Privilege, then as now, boasted that it had "scored another victory." No doubt people despaired in those days, as they saw one "Messiah" perish after another, wondering who would come, strong enough, mighty enough, to establish "the kingdom of God."

An expression rich in meaning, marvelously suggestive, is this—"the kingdom of God." That was a time of kingdoms, kingdoms of the most despotic character, kingdoms founded upon favorites established in privilege, and the masses were slaves driven by masters. And Rome, that ancient equivalent of the modern trust, merged all the kingdoms into one, that the exploitation of the people might be the more effectually accomplished. Christ's challenge to such a kingdom must needs, therefore, take the form of an opposing kingdom. Against Rome's rapacious empire he set up the "the kingdom of God" [illegible] comprising a free and happy people knowing no ruler but God. Albeit, to all intents and purposes, the new order was to be a democracy, for God assumes sovereignty only over free souls; but democracy was a word men did not understand. Therefore Christ said "kingdom."

Not the Word for Today

But I am convinced that today Christ would say, not "kingdom of God," but "democracy of God." The word kingdom is no longer understood in the sense in which Christ used it. In the first place, it has been appropriated by a certain unscriptural and pious usage and applied to "the world beyond," and the word is not clear when applied to the new order to be achieved on earth. In the second place, kingdoms are becoming obsolete in these days. These are days of democracy. Thrones are tottering, or, where not tottering, their occupants are being reduced to the position of gorgeous figure-heads, having no power even to veto the decrees of parliaments. We have potentates, indeed, but the real potentates are wiser than to assume the empty title of kings. "Mr." Rockfeller is therefore a mightier monarch than "King" George. But "Mr." is a title that belongs to democracy, and yet Privilege presumes to wear it! In the matter of titles Privilege is not squeamish. Power is all that Privilege wants—power to exploit the labor of men and women, power to rule in its own ruthless fashion, in Colorado or Mexico, in Michigan or St. Petersburg, in the name of king or in the name of "the peepul," it matters not which. In our country Privilege rules in the name of democracy, and her servants: the politicians and her puppet governors and legislators and judges and mayors of cities love to fool the people (when they can!) by mouthing pious platitudes about "our free American institutions" and about "our glorious flag." Oh, how they love democracy, these hypocrites! But let the worker cry for a just wage and a chance to live, and to live abundantly, as Christ promised, then your capitalist strikes him down. Verily, our vaunted democracy is a fraud, a name for deception and arrogant power—another instance of the fabled wolf in sheep's clothing. Wherefore we must needs set up the democracy of God.

Cry Meant Revolution

That old expression, "kingdom of God," meant revolution. Christ raised the cry, and soon thrones shook on their foundations.

"He hath showed strength with his arm;
He hath scattered the proud in the imagination
of their heart.
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry He hath filled with good things;
And the rich He hath sent empty away."

But people no longer associate "the kingdom of God" with revolution. The militant song of Mary is gently chanted by men and women of Boston's Back Bay, who live in luxury and draw their incomes from the Calumet and Hecla, never for a moment troubled by the sorrow and the wrath of the poor who toil in the mines. But then "the kingdom of God" has now been safely removed from the reach of mundane conflicts. The Magnificat of Mary is harmless, and no one objects to its use in pious worship.

But suppose we raise the cry, "The time is fulfilled, and the democracy of God is at hand." That is a proposition more dynamic. Herein is a revelation of the truth that God Himself is espousing the cause of freedom, that God has weighed the old order in the balances and found it wanting, that He will not own a civilization that exploits children and robs men and women of their just wage and deprives them of the abundant life—that He will not tolerate a "democracy" that cloaks injustice and denies human brotherhood. God's democracy must be genuine. In God's democracy there can be no private monopoly of God's natural gifts, such as land, coal, metals, water-power; nor of the laborer's tools, so that multitudes of workers must of necessity beg employment of a few favored lords of industry; nor of houses or food or raiment, so that multitudes must needs be anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? In God's democracy there is justice and there is peace, there is brotherhood and co-operation. None shall call another master, and the highest title of honor shall be that of worker; for God Himself is a worker. God belongs to the proletariat. God is the toiler's Comrade.

Socialism's Greatest Chance

After all these things do the Socialists seek; hence they are not far from the democracy of God. Yet right here Socialism misses its greatest source of inspiration, if it takes not counsel of God. The forces of Privilege have ever sought the sanction of religion. Every despot has sustained a subservient priesthood. The bureaucracy of Russia claims that its order is ordained of God. Kings have, if they do not now, ruled "by the grace of God." Owners of negro slaves claimed that it was God's will that the negro should be but a servant. Modern capitalism claims also a divine sanction and loves a mammonized church. But, truly, the sons of this world are for their own generation wiser than the sons of the light. Multitudes of laborers, particularly the Socialists, seeing how subservient is the church to their wealthy masters, are prone to deny religion altogether and to scoff at God, thinking that He is verily the God only of their masters. This is unfortunate for the cause. God is not with these selfish and reactionary masters of men. God is with the toiler; and it is time that the toiler claimed God as the champion of the toiler's cause. Our God is the God of justice, of brotherhood, of co-operation, of democracy.

Let the toiler then take up the cry, "The time is fulfilled, and the democracy of God is at hand: repent ye, and believe in the good tidings." What? Repent too, we who have suffered so much at the hands of our masters? Yes, that is what Christ said when he announced the kingdom; He will say nothing less now that he announces the democracy. Think ye that these masters only have sinned? Have we not sinned also after our own proletarian fashion? Have not multitudes of us wished that we might become like our masters? Have not those of our own number who have risen to place and power become tyrants like the rest? Are not we toilers likewise selfish and grasping when the chance affords? Besides, have we not most grievously sinned in that we have doubted God's interest in our high cause? How then shall we have God's blessing, except we repent? Those who have robbed the toiler of his just wage and have lived delicately on their unearned incomes shall no doubt fall, for God has declared their doom. Nevertheless, they are not sinners above all the rest of us, and I say unto you, Except ye repent, ye shall all likewise perish. Except we repent, we cannot enter into fellowship with God; and this repentance means simply getting right with the best Friend we have, getting [illegible] pities the suffering toiler with an infinite pity, getting right with Him who longs to help the toiler and to inspire him for the battles of democracy—the democracy of God.

The democracy of God is at hand—that is to say, it is within reach, for us to take, to storm. It is ours only when we enter into it, and make it our own.

WALL STREET A ROBBERS' NEST.

Comptroller of the Currency John Skelton Williams, before the Bankers' Association of North Carolina, said:

"New York has become the commercial capital of the country, the great citadel of the money power, the reservoir of money supply.

"It is the walled city from which the barons have levied tribute on a territory and population vaster than any lord or king of the middle ages dreamed of, yet sometimes using methods ruthless and savage as those of the fiercest of the robber nobles—forays and levies devastating by scientific, artful methods, pillaging under form of law, smiting with swords which bite deep, although we cannot see them, consuming with fire which comes invisible and unsuspected.

"The simile seems strong, but it [illegible]ustified by facts.

"No sudden sweeps by feudal magnates on their peaceful neighbors were more cruel or shameless plundering expeditions than some of the transactions which have been brought to light by which the shareholders of railways and other great enterprises, established to build up the country and to promote the public interests, were despoiled.

"Their property and money were taken from them by the might of masses of money working stealthily.

"The raids had none of the attractions of the picturesque or the merit of courage.

"There were cold blooded, relentless seizure of other men's goods by plots, treachery, and betrayal of trusts which should have been held sacred."

We respectfully refer these wise and cutting remarks to saint John D. Rockefeller and to his illustrious son—truly a chip off the old skinflint. E.

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Ethelbert Stewart, special commissio[illegible] the Federal Department of Labor in the Colorado strike region, was a member of the first Socialist local to be formed in Decatur, Ill, some 28 years ago.

"Bat" Masterson, convicted as a slugger in the recent Indiana street car strike, swore before the Public Service Commission that he was employed by President Robert I. Todd and Superintendent Frank Grover of the T. H. [illegible] Traction company, and that while in [illegible] shall cry out in the wall, [illegible] the [illegible]ber shall answer it. "Woe to hi[illegible] and perj[illegible]own with blood, and establisheth a city by [illegible]!" 2:9-13.

THE NATION'S PULSE

BY IRWIN TUCKER

No wild chorus of appaluse has greeted the passage by the House of the Clayton bill, granting to labor unions certain nebulous privileges under the Sherman Anti-Trust law, although President Gompers calls it a "great victory for labor." Suspicions that an empty package was palmed off on the unions grow with every scrutiny of the bill.

There was a conference at the White House at the eleventh hour betewen labor congressmen and those opposing. A compromise was brought in, reading thus:

"Nor shall such organizations, orders or associations, or members thereof, be held or be construed to be illegal combinations or conspiracies in restraint of trade under the anti-trust laws."

What labor has been campaigning for is an amendment to the Sherman anti-trust law which should plainly declare that nothing in the trust laws should "apply to labor unions." This was clear. The language above cited [illegible] particular.

"That amendment will not exempt those organizations from the operation of the anti-trust laws," declared Rep. MacDonald of Michigan. "In this amendment you have for certain purposes and as to certain acts brought these organizations where the courts may hold them expressly within the operation of the Sherman law," he continued. "Every amendment proposed in the past to this law has used the words 'shall not apply,' and that was in the amendment of which the Supreme Court in the Danbury hat case said that if Congress had passed it there would be no question about the operation of the law."

Rep. Bartlett of Georgia, the man who introduced the original exemption amendment, could not stand up honestly for the fake compromise, although, for political reasons, he voted for it. "Whatever may be the result of this amendment to the anti-trust bill," he said, "I claim no special credit for it."

The big business men standing behind the Democratic party had assurances in advance that everything would be "all right." President Wilson "let it be known" without coming out boldly and saying so in so many words, that the amendment would not exempt labor unions under the anti-trust act. All that labor seems to have gained by its support of the Democracy is a glittering unreality.

End to Injunction Government?

But if this compromise to labor was a plain sell, a victory whose importance is growing was the decision of the United States Supreme Court in the cases of Gompers, Mitchell and Morrison. While the decision was rendered on a somewhat obscure point of law, the essence of it is that "government by injunction" is practically ended. For from now on, the Supreme Court says, trials for contempt of court committed outside the courtroom must [illegible]ed by jury.

[illegible], if sustained, puts an end to the most [illegible]tous of all abuses of the judicial power in labor disputes; the issuance by a court of an injunction drawn up by capitalist lawyers, and the immediate sentencing of labor offenders by the sole act of the judge, as if an offense against his personal dignity has been committeed.

I say "if sustained," because the language of the court is guarded. It says:

> These contempts are infractions of the law visited with punishment as such. If such acts are not criminal, we are in error as to the most fundamental characteristic of crimes as that word has been understood in English speech [illegible] they [illegible] have to take a step ladder in [illegible] der to do this. I know you will appr[illegible]minal [illegible] that they still may be and preferably are tried in that way.

Attorney J. H. Ralston, one of the A. F. of L. counsel, says:

> "This decision, in my opinion, thoroughly explodes the theory that contempts are in any way personal to the judge, giving him an exclusive right in the punishment, or that they are anything else except ordinary criminal offenses properly to be tried in the ordinary criminal way.
>
> "This consideration completely disposes, in my opinion, of the arguments which have been made by Mr. Emery and others in the past before the Judiciary Committees of the two Houses against allowing trial by jury in indirect contempts and absolutely vindicates the course with regard to this matter heretofore taken by the Federation of Labor."

Lorimer Faces Penitentiary

Two years ago William Lorimer was thrown out of the United States Senate for barefaced bribery of the Illinois Legislature which elected him. Now he confronts imprisonment in the penitentiary for much of his life, because of his shameless looting of his chain of private banks. When the La Salle street bank in Chicago was closed by the state bank examiner, five other banks shut down with it. It was discovered that Lorimer and C. B. Munday, his partner, had stolen from these banks nearly $2,000,000, lending the money to themselves and their friends through clerks and dummies either on bare receipts without collateral of any kind, or on worthless paper.

When will it permeate our heads that banking is too vitally social a function to be allowed to rest in the hands of any private individual? A private bank ought to be like a private mint; a high crime against the government.

Wilson and Wall Street

But even government banking is not secure unless the workers run the government.

A storm of protest arose when President Wilson announced the names of his nominees for the governing board of the National Reserve Bank system. Paul Warburg, of Kuhn, Loeb & Co., and intimately identified with the late J. P. Morgan of unsavory memory, is one of them; Thomas D. Jones, a director of the International Harvester Company and of the United States Steel Corporation, is another. The nominations look very much like the handing over of the whole financial system of the country, stock and barrel, to the Wall Street crowd.

It looked at first as though the Federal Reserve Bank system meant the securing of the national finances from Wall Street domination. But it was an idle dream, it appears; its only result is to fasten the grip of dethroned Wall Street pirates so tightly on the necks of the nation that nothing short of a revolution will shake it off.

Unskilful Murder

Last year two thousand seven hundred and eighty-five men were killed in the coal mines of the country. We mention this lest any one get unduly excited over the killings in Mexico.

As a further offset, we mention that according to the Interstate Commerce Commission, ten thousand nine hundred and sixty-four persons were killed by the railroads last year, and 200,308 were injured. A brief calculation makes it appear that the railroad killed thirty persons every day, or more than one each hour of every day; and injured every day five hundred and forty-nine, or twenty-two persons every hour.

The increase in 1913 over 1912 was 379 killed and 30,770 injured. It is significant that the increase in injuries to employes was 28,975, that to passengers 153, and that to "other persons" 1,642. Twenty-eigh[illegible]ousand more employes were injured [illegible] 1913 than in 1912, despite all the attempts of labor unions to protect their members.

These figures are from The Strike Bulletin.

Some of these deaths may, perhaps, be unavoidable; but the overwhelming majority of them are caused by lack of the proper safeguards. More trainmen are killed than passengers; and the mortality among trainmen arises from the fact that speed, speed, more speed is demanded, while safeguards are fought, since profits must be made even though lives are lost.

It is the Profit System which grinds up one life every hour in its infernal mill, and mangles therein twenty-two bodies each hour. Until the Profit System is ended, and the railroads are run for Life, not for Dividends, the fearful toll will go on increasing.

Bull Moose Rending Asunder

With the head and the heart of the Bull Moose quarrelling, the beast seems to face disruption, especially as the rider is so hoarse from Brazilian fever that he cannot shout above a whisper. Amos Pinchot has been circularizing the Progressive leaders urging them to retire George W. Perkins, national chairman, on the ground that he is a traitor to the cause.

Perkins is an active member of the governing boards of the International Harvester Company and also of the United States Steel Corporation. He is accused by Pinchot of using the weight of his influence to keep labor legislation out of the Bull Moose platform. Since Perkins pays most of the party's bills, his influence is quite some influence.

Perkins fought bitterly the scheme of Roosevelt to imitate the Socialist plan of having the membership pay the dues, since that would deprive him of his power.

Perkins says the scrap is only a little family jar. But it looks like the coming of the split. The only excuse for the existence of the Progressive Party was that it crystallized around a popular figure the growing popular demand for the overthrow of interenched monopoly. Perkins is using it to further intrench the said monopoly.

With Perkins ruling the Progressives, and President Wilson handing over the Federal Reserve Bank system to the International Harvester Company and Steel Corporation in the person of Thomas D. Jones of Chicago, how is it possible to avoid seeing that these party names are merely reversible masks? Only two parties exist; the Socialist party and the Capitalist party, disguised in three aliases. There are not wanting signs that honest spirits among the Progressives are coming to see this. Benjamin C. Marsh, a leader of the party in New York, came boldly out a week or so ago and announced that the Progressives in that city would "affiliate with the Socialists" if better things did not happen. He apparently meant that they would join the party.

Mixing Metaphors a Trifle

The Bull Moose consists of a thick hide of Perkins cash holding together two warring factions, and bestridden by T. Roosevelt, Grandfather. If it is really true that T. R. cannot enlist in the campaign this fall, shipwreck seems imminent; and the wreckage will drift to us.

2c A COPY MAILED.

Send **The Christian Socialist** a list of names with two cents each to cover the cost and we will mail the paper direct to your friends. There is no better way to reach the unconverted.

Sanctuary

"I will go unto the Altar of God; even unto the God of my joy and gladness."

SOCIAL ASPECTS OF THE SUNDAY SCHOOL LESSONS.

June 28—The Seeking Saviour.

The statements of Paul in Hebrews emphasize the humanity of Jesus. Just like all humans, He was tempted in all points like as we are.

The stress that Jesus everywhere lays on the human side of life is what begets hope of the immense practicability of the teachings of the Great Nazarene. Not only was he human, but he everywhere urged a salvation for creatures of this earth here and now.

Jesus seems to have fully comprehended, in His splendid humanity, that there was only one way worth while to consider heaven and the after life, and that was by making the present and its life really worth while.

A social system that stunts the growth of men here and now, makes them very poor subjects for the larger life of the hereafter.

There is only one way that Jesus knew of being fit for the other world's life, and that was by being fit for this world's life.

There are many things that cannot be learned from text books. To know the world and its problems one must live in the world, and be a conscious part of its great heart throbs. Even the humanity of Jesus had to be tried, and he learned some things by bitter experience. We love Him the better because we find Him like ourselves—learning from his surroundings.

A careful study of the gospels reveals plainly that Jesus learned many things in the progress of the propaganda. His later statements were far more revolutionary than his earlier.

Is there any way of making progress but by trial and suffering? Can one know the world and its trials, unless he shall become an integral part of the world's problems?

World advancement is only possible by the mental advancement of the individual, and the latter can only advance to the degree that he enters into the affairs of the world here and now.

July 5—The Laborers in the Vineyard.

In this lesson we have the view of the teachings of Jesus on the unemployed problem. It was no fault of the men who were put on the job later than their fellows that they did not begin labor with the beginning of the day.

When asked why they stood idle, they replied that they were ready to labor, but no man had engaged them. They needed the full day's pay as much as their fellows.

Paying the laborers a full day's pay for only a part of day rendered in service is not an unusual proceeding. Many of the present day unions have a rule that compels a full day's pay if put on after the starting time; no man can be laid off with less than a full day's time, except at his own request.

What man lacking in steady employment but knows that the hardest day's work ever done by mortal man is looking for work in time of slack employment?

This lesson teaches two very important facts respecting the kingdom of God on earth. First, that all men should be employed, and Second, that they shall not suffer in shortness of pay because of lack of work that is no fault of theirs.

Because one happened to be born before the other, it is made plain that priority of time of the earlier ones shall not militate against the interests of the later comers.

How will some modern employers square themselves with the teachings of this lesson? The late brickmakers strike of Chicago is said to have been pulled off in the interests of the owners of many millions of second hand brick, who have disposed of their supplies at an advance of $5.00 per thousand, while 50,000 men stood idle awaiting the adjustment of a so-called controversy between employer and employe on the question of wages.

The best service we can render in the Kingdom of God on earth may be a very puny affair when measured by the bigness of the plan that God has for his creatures.

A CHRISTIAN REVIVAL

A strange, terrible and hopeful revival of faith in Jesus is manifesting itself among the materialistic Socialists of America. They are discovering Jesus under the debris of dogma, ceremonial, ignorance, superstition, greed and hypocrisy that has so long buried the Christ and his ignominious cross from human sight. And the discovery is thrilling them with a vast though crudely expressed joy. They naturally despise the churches that cater to the rich, that shut the door of shelter on the poor, that preach unproved platitudes about a life to come while refusing to help the oppressed, impoverished working people secure conditions that would make this life worth while; and, as they catch a glimpse of the real Jesus of Nazareth, who loved the poor and scorned the rich, and died in awful agony on a slave's cross as a "seditious person," as a "disturber of the peace" (of "respectable" grafters and hypocrites) as a citizen "undesirable" to the robbers of humanity, the comrades feel an inspiration and a strength unknown before. **It is evident that they intend to rescue the name and power of Jesus from those who have so long called him "Lord, Lord," but who refuse to do what He commanded.**

The Masses, a reckless paper frankly devoted to shocking people, but which often has helpful things in it, gives a whole page to the fictitious reproduction of ancient newspaper comment concerning the agitation and crucifixtion of Jesus at Jerusalem, supposed to have been uttered at the time, which tends to show the real character of Jesus and what the master class of His day thought of Him; the **Chicago Worker's World** devotes the first page cartoons to the question of how Christ would be received by preachers, church officials and bankers if He attempted one of His old time campaigns here now; and even the atheistic **International Socialist Review**, with strong arguments, presents Bouck White's latest book "The Carpenter and the Rich Man" as a premium for new Review subscriptions.

As we have often said: If the pulpit will not preach the real Good News to the Poor on account of which Christ died, the Socialists and Labor agitators will generally do so as soon as they discover what it really was. And even though their preaching at first be as rough and crude as the cross upon which He died, and as naked and shocking as His Own Precious Body hanging in writhing agony on the tree covered with sweat, and blood, and dust, and excrement, **yet they are voicing His Truth—the truth which alone shall make men free.** The crucifixion of Jesus was not merely a pretty stage-play, with colored lights, odor of roses, gracefully draped garments, spectacular scenery, and soft, slow, sentimental music, all set forth to illustrate a theory of atonement; it was as ugly, excruciating, illsmelling and horrible as the death of any rebel against tyranny.—E. E. Carr.

PRAISE INDEED.

An anonymous comrade from Bolivar, New York, writes:

Praise God!

That you are fulfilling His command, which is: "Lift up your voice and show my people their transgressions, and the House of Jacob their sins."

For which you shall receive a sure reward, as He also promises; that he who turns many to righteousness shall shine as the stars forever and ever.

Et tu, Brute?

Italian workmen on John D. Rockefeller's estate unanimously voted for a resolution demanding that the federal government take over the Colorado mines owned by their employer.

THE ARMORY OF GOD

Sling—Stones from the Brook of Living Waters

By E. C. Moore, Courtland, Arizona.

Amos.

For as much therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. 5 :11-12.

Hear this O ye that swallow up the needy, even to make the poor of the land to fail. 8:4.

That ye may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat. 8:6.

Micah

Woe to them that devise iniquity, and work evil upon their beds: when the morning is light they practice it, because it is in the power of their hand, and they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage. 2:1-2. Arise ye, and depart; for this is not your rest; because it is polluted. and it shall destroy you, even with a sore destruction. 2:10.

Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusale[illegible] heads thereof judge for reward, and the [illegible] thereof teach for hire, and the prophets therefor divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come to us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps. And the mountains of the house as a place of forest. 3:8-12.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house [illegible] the God of Jacob; and he [illegible] teach us of his wa[illegible] and we will walk in his path[illegible] for the law shall g[illegible]orth of Zion, and the word of the Lord from Jerusalem, and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nati[illegible] neither shall they learn war any more. But they [illegible]ll sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of t[illegible] Lord of hosts hath spoken it. 4:1-5.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee. but to do justly, and to love mercy, and to walk humbly with thy God? 6:8.

Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desired the first ripe fruit. The good man is perished out of the earth: and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be there perplexity. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: a man's enemies are the men of his own house. 7:1-6.

Habakkuk.

Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest me as the fishes of the sea, as a creeping thing, that have no rule over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag: Therefore they sacrifice unto their nets, and burn incense unto their drags: because by them their portion is fat, and their meat plenteous. Shall they therefore empty their nets, and not spare continually to slay the nations? 1:13-17.

Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soul. For the stone shall cry out in the wall, and the beam out of the timber shall answer it. "Woe to him that buildeth a town with blood, and establisheth a city by iniquity!" 2:9-13.

Organizing a Fellowship

By Edward Ellis Carr, General Secretary

The Christian Socialist
FELLOWSHIP

GENERAL SECRETARY
REV. EDWARD ELLIS CARR, Ph.D..
5457 Drexel Avenue, Chicago, Ill.

GENERAL TREASURER
PROF. EDWIN MARKHAM,
West New Brighton, New York.

GENERAL SECRETARY FOR COLORED RACE
REV. GEO. W. SLATER
Clinton, Iowa

GENERAL EXECUTIVE COMMITTEE
of Twenty-five.

FELLOWSHIP WORK—WHAT TO DO AND HOW TO DO IT

Outline of Regular Activities of a Christian Socialist Fellowship Center Suggested by [illegible] General Secretary

The first need, of course, is to hold regular meetings for keeping the center alive. **It must be fed by fellowship.** Nothing is sweeter than the meeting of earnest men and women who are "both Christians and socialists." Their souls leap up to meet a common vision which joins the two largest hopes of their hearts—religion and socialism. Having been more or less snubbed or persecuted either by the church, or party, or both, they feel a deeper sympathy for each other than most Christians who are not socialists and most socialists who are not Christians can. They have a double bond of union, each cable mighty, but both together far mightier than either could be alone. **Cherish and cultivate this blessed fellowship in all your meetings,** and do your utmost to keep out all dissension and bitterness. But do not attempt meetings so frequent that they will be a burden. Once a month, or once every two weeks may be sufficient.

Use Helpful Songs

Second, in order to increase the joy of real Christian Socialist fellowship and to better qualify your center for holding public meetings, secure a dozen or more of Moyer's "SONGS OF SOCIALISM," which is the only socialist song book in America containing the variety of songs needed—both revolutionary and religious. Practice these songs until you can sing them with joyful enthusiasm and then use them effectively in your public meetings. Special meetings for song practice may be necessary.

Right Kind of Literature

Third, secure copies of the **Christian Socialist** or other good Christian socialist literature, and distribute them systematically among the religious friends of your members, **and give them out near the doors of churches to the men and women coming from church on Sunday morning.** Appoint special committees for this work in each section of your city. **This is one of the most important works any center can do.**

The Christian Socialist Fellowship members must not distribute or aid in distributing any literature against the Socialist Party or in favor of a "come-out" Socialist church. This would be treason to the C. S. F., which is an honest interdenominational socialist propaganda organization. This does not mean that members of independent socialist churches may not belong to and work with the Fellowship, but that they can not honorably make the Fellowship, which is strictly interdenominational, the avenue of their sectarian effort.

Press Into Churches

Fourth, get Socialist addresses into the church meetings. THIS IS THE CHIEF TASK, and it is not so difficult as it seems. The president and secretary of the center should send written requests to the various ministers to allow some able comrade named to deliver an address concerning socialism before his church on Sunday morning or evening. **If possible, the president, or secretary, or both, should call upon all the ministers written to and urge the matter personally.**

The argument to urge upon the ministers and official members in order to place socialist speakers in their churches is that **socialism is shaking the world. It is the great issue. The church members need to hear the message of socialism in order to be prepared to fulfill the mission of the church.** The church must assist or oppose the socialist movement, and the fate of the church and civilization depends upon a proper solution of social problems. Hiding one's head in the sand like an ostrich will not enable men of the church to avoid the danger threatening. They must hear, think, and act. All we ask is a fair hearing, for the church's sake and the the sake of humanity.

If you can not get a Socialist speech into one of the main Sunday services, try to get the address before the Men's Brotherhood, Ladies' Aid Society, Young People's Societies, or the Bible Class. Also, **try to place every socialist speaker of note who comes your way before the Preachers' meetings.** But be careful that your speaker is not foolish enough to oppose religion. He must argue socialism from the Marxian, and also from the ethical, or Bible standpoint.

Do not be discouraged if some churches re[illegible] to hear your speakers. Others will be glad to hear. The Chicago Center has placed nearly 200 speeches in Chicago churches and before various preachers' meetings. In proportion to the size of your city, you can do as well.

Hold Public Meetings

Fifth, it is a good policy for the center to hold occasional public meetings in some hall, advertising as largely as possible. Either have some well-known local socialist or visiting lecturer, or get some minister, lawyer, or other well-known professional or labor man, who has not declared himself a socialist, to address the center upon the most radical theme he dares. Often the public declaration of his views before a socialist audience brings out his most advanced ideas and causes him to realize that he is a socialist himself. If not, any points he may make contrary to socialist ideas may be courteously corrected by some-well-grounded socialist who may arise and say: "The honored speaker said so and so, but the socialist view is thus and so."

Sociological Conference

Sixth, the sociological conference is an excellent plan for any locality. Secure the consent of a few labor leaders, ministers, rabbis, priests and other professional people to hold one, two or three nights discussion on social reform, such as "Child Slavery," "Women's Wages," "Sweat Shop Condition," "Conditions Among Mine Workers," "A Healthful City," "Wages and Cost of Living," "The Church and the Wage Worker," etc., etc. **But always make sure to have an able socialist speaker at or near the close of the program every night.** He can "point the moral" to every tale, and show how socialism alone solves all these problems. Also have the best socialist literature, not omitting Christian socialist literature, to distribute at the close of [illegible] meetings. You will be surprised at the agitation for Marxian socialism that can be achieved by means of a Sociological Institute. Churches will readily open for such an Institute because it is not partisan but for general discussion.

C. S. F. Banquet

Seventh, the Christian Socialist Fellowship "Banquet" is one of the most delightful things known, if rightly conducted. Engage a room and a caterer to serve a meal at from 50c to $1.00 per plate (or by special card orders, if the caterer will do so), and let each one pay for his own dinner. Have songs and instrumental music and a good speech, and general discussion. Advertise the affair well, inviting all who wish to come. Urge all who intend to attend to notify the secretary how many plates to reserve. **But be sure to have a level-headed toastmaster, and do not allow wrangling discussions.** After the dinner, let there be truly "a feast of reason and a flow of soul." At the close of the affair take a collection for the cause, **ask for joiners to the C. S. F.,** and REPORT RESULTS to the General Secretary.

Every Center should put into effect each and all of the above plans during the course of each year. If your center has tried any other plans successfully, please let us know.

Report—Report—Report

Comrades of the C. S. F.—Please get busy at once upon some of these lines. Do your work bravely and diligently, and do not fail to REPORT RESULTS to us for the encouragement of other centers.

PRICES FOR SUPPLIES.

This Leaflet of Instruction,—ten copies, 10c; 100 copies 80c.

C. S. F. Constitutions,—ten copies, 10c; 100 copies, 80c.

Dues Cards,—ten copies, 10c; 100 copies, 80c.

Application Blanks, 10c per dozen; 30c per hundren.

Monthly Dues Stamps, to Center Secretaries, 5c each; to members at large, 15c each.

JOIN THE CHRISTIAN SOCIALIST FELLOWSHIP

If there is no center of the Fellowship at your place, and you can not immediately secure the organization of one, join the Fellowship as a "member-at-large." This will help support the work and you may later find a Fellowship formed around you.

Application Blank

ARTICLE I.—NAME

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II.—OBJECTS

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the object of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III.—MEMBERSHIP

Section 1.—Its members shall be active and associate.

Section 2.—Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II., be duly elected, be governed by the constitution and by-laws, and pay dues (15 cents per month).*

Section 3.—Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for (ac[illegible] associate) membership.

Name ....

Address ....

*Applicants as members at large are requested to pay dues six months or a year in advance, if convenient.

FOR THE FALL CAMPAIGN

The Christian Socialist office has a large supply of papers on hand of various editions of the past year. These are the very choicest of material to get into the hands of the voters for this fall's campaign. In no other way can so much be accomplished for the great campaign for congress this fall as in circulating copies of The Christian Socialist. These papers sell for 1c each. Order a bundle now, and distribute them liberally among your friends and neighbors. For two cents a name we will mail out to any number of addresses you may send in such issues as you may direct. Try a bundle of "Jesus and the Class Struggle."

The Foe Within Our Gates

Steadily climbing every year, in spite of all efforts against it, the fearful death rate of tuberculosis is today our greatest national menace.

How many deaths a year does it cause?

No one knows. Only an estimate can be reached, and that a rough one. Statistics are lacking in many states, and in even more are incomplete. Many a physician does not state tuberculosis as the cause of death unless it is unavoidable. But at least 200,000 die every year, in the United States, from this cause.

But it is absolutely certain that the victims of the White Plague outnumber by far those who fall by any other means combined.

During the ten years last past, more than $100,000,000 has been spent in fighting tuberculosis. With what result?

Eminent physicians charge that the present crusade is worthless as a preventive of the ravages of this disease.

In answer to the question "Has Tuberculosis Death Rate Declined Recently?" Dr. T. F. Mays, in the "Medical Record," New York, says it has not. After analyzing Hoffman's statistics he states "that if one thing stands out more prominently than another in the whole investigation it is the uniform and overwhelming evidence that the present prevention crusade is not only a failure as a prophylatic measure, but really a provoker of the disease inasmuch as the aggregate figures plainly show that its death-rate was 11 per cent higher at the end of 10 years than it was at the time when the crusade began."

Yet it is not for lack of effort that the plague grows with such frightful rapidity. Every conceivable form of effort—except the right one—has been made and is being made by state and national agencies, as well as by private and municipal enterprises.

From the Report of the National Association for the Prevention of Tuberclulosis:

One hundred and fifty anti-tuberculosis agencies were established 10 years ago.

Two thousand anti-tuberculosis agencies are established in 1914.

One thousand two hundred anti-tuberculosis associations are included.

Two hundred and fifty open air schools and fresh air classes.

Five hundred and fifty tuberculosis stations and hosp[illegible]

Four hundred and ten dispensaries.

Federal, state and local anti-tuberculosis agencies have expended $100,000,000 in 10 years in the anti-tuberculosis campaign.

One of the few places where adequate statistics are kept is the city of New York. These reports show that in this place alone, there are sixteen thousand new victims every year. Here is the record:

Facts for Greater New York from report of Association of Tuberculosis Clinics for 1913: New cases, 16,016. 29 clinics had an attendance of 34,861. Department of health record shows a more or less constant total of 30,000 registered cases. Department of health record for 1913 gives 22,761 new cases and 6,000 not found. Children under clinic care: 1,780 in 1909 and 8,392 in 1913. Nurses visits: 41,870 visits in 1909 and 84,305 in 1913. The report assumes these data indicate more complete and efficient preventive work.

Of these sixteen thousand new victims, the overwhelming majority are of the poorer working class. For it is only the poorer working class who are compelled to live in houses unfit, by lack of fresh air and sunshine, for human habitation. It is only they who, when the dread disease is contracted, cannot drop work and go out to a sunshiny home or sanitarium in the country.

Tuberculous tenements, maintained for profit at the expense of human lives, are the sources of the infection. When one member of a family living in such a dwelling catches the white plague, all the others are exposed to it; for the labor of the ailing one cannot be spared. Almost none of the victims of whom statistics are obtainable can keep separate from the rest. They even sleep in the same beds with healthy brothers and sisters; imperilling them and all others with whom they come in contact.

Why?

They are too poor to have separate rooms and beds. They must pay rent to idle landlords; and the rent they are able to pay is not such as to provide for them sunlight and ventilation. Hence their families, even to the second and third generation suffer lifelong, or perhaps die early, for the lack of the free gift of sunshine and air.

Status of Tuberculosis in the Community as Scientifically Reported.

In New York a Study of 217 tuberculous families, by Dr. M. Fishberg, disclosed the following facts:

Of 274 consumptives in these families less than half slept in separate beds and fewer still in separate rooms.

Of 1,129 persons in these families 792 were under 15 years of age. Infants were fairly normal in weight but children over 4 years were seriously under-weight. Mortality of those under 14 years was high.

Sixteen per cent of children under 6 years died of meningitis—2 per cent is average in general population.

Sixty-eight per cent of children had some gland-swelling and general signs of debility.

Seven per cent infants under 6 months showed tuberculosis infection.

21 per cent of infants from 6 months to 1 year showed tuberculosis infection.

Eighty-four per cent of children at 14 years showed tuberculosis infection.

Such is the outcome in **disease-progress** of such living. Physicians now say most disease is not simply individual but social. The necessity is therefore to protect one another. **"There is not a survival of the fittest but a survival of the best protected."**

And yet it is only gradually beginning to penetrate the brains of "experts" that behind the tuberculosis pestilence there lies—not individual wrong-doing, not even family shiftlessness, but municipal crime, and state crime, a criminal civilization, which murders its children. The National Association for the Prevention of Tuberculosis has been studying the matter a long while; but it has not yet become convinced that social and economic changes must be made in order to remove the blight.

The president of the association, Dr. John H. Lowman of Cleveland says: "The tuberculosis question cannot be treated from the individual case. The effect of the disease is so broad that it must be treated as least form a family standpoint." It certainly must. Why not also, a socialist wishes to know from that of the community, indeed of humanity? Why not fundamental treatment instead of simply remedial? $100,000,000 would reach more in wages for living than through salaries for the savers of the diseased. It might, if directly devoted to life, even do more curing and surely would more preventing of disease.

Socialists beg as well as argue, give instruction on life in education and transfer the expenditure for remedying undermined life to supplying life-needs so adequately that it is not undermined, diseased, destroyed.

And yet, they do these things better abroad. Prussia has reduced its death rate by fifty per cent in 20 years. Why? Because for twenty years Socialists have been able to force through the Prussian legislature and courts enactments safeguarding human life from the insane greed of landlordism.

Statistics from Germany on Tuberculosis:

The National Russian Statistical Bureau states of Prussia: Deaths 59,911 in 1912 and 56,583 in 1913. Average death-rate per 10,000 for 1912 was 14.85; for 1913 was 13.59. 20 years earlier the numbers were twice as large.

An insurance company in Berlin that cared for 12,000 workers, (2 per cent of all Berlin workers) makes the following report: One-half were consumptives. Over 37,000 visits were made by 12 nurses to families of consumptives, 350 families received assistance in paying their rent. The need was felt to be such that nearly $1,000,000 was appropriated for the work of this company in 1914.

Bear in mind that tuberculosis carries in its wake a vast array of other diseases. Not only it is true that the diseased workers spread the dread infection from their tenement home, through the silk they weave, or the laces, or flowers, or garments they laboriously make, or the nuts and raisins they pick and seed—but diseased minds and bodies, resulting from the inheritance of predisposition to weakness, cost the nation untold millions more than prevention would have cost.

Hear what an eminent criminologist says:

"Our Duty to Others.—The lot of the laborer is still abandoned to the blindest individualism, and among the ruling classes the conviction has not yet penetrated that the decadence of the physical strength of the worker, the diminution of the capacity for work, the premature deaths, the degeneration of the race, the chronic diseases which require long periods of treatment in hospitals and asylums, cost the general economy of the country more than the expense which would be incurred in stamping out the evil.—[illegible]agaro, Problems in Psychiatry."

Why are landlords willing to take the risks of such results?

Why? Because, dear brothers, they reap immediate profits; and the losses are spread upon many shoulders. The blood-money is his, the landlords', the death toll falls upon others.

How shall this thing be ended?

In one way, and in one way only; by the expropriation of ALL land values for the benefit of ALL the people; so that it shall be the concern of every one of us to see that each one of us receives the full measure of life—sunshine, air, water, flowers, as well as food, clothing and shelter—in the freest abundance; that we may grow up a race of healthy, happy, holy beings, temples to the Lord of Life.

CHILDREN AND PIGS

Recent investigations show 6,000,000 of our babies die each year. Fully two-thirds of these deaths are due solely to the fact that we have capitalized their killing. We consent to and legalize the conditions that make their death inevitable. Our infant death rate in tenement districts runs as high as 370 out of 1,000.

When the attempt to dig the Panama canal by capitalist methods was made, greed defeated itself. Men would not go where the chances of death were 240 out of 1,000. This government took hold, and applying modern scientific knowledge and methods to the saving of men, our experts reduced the death rate to 16 per 1,000, lower th[illegible]merican city.

If from any part of this country came a report to the government that some dread epidemic was killing 370 little pigs out of every 1,000, a government expert would arrive by the next train; no money or effort would be spared to stamp out the plague and save the pigs. Well and good, but why not extend this service to the children? A child is surely as well worth saving as a pig.—Gertrude Breslau Fuller.

IN A LONDON HOTEL

By Eliot White

The hotel corridors garishly lit
  Bade scorn to the London noon,
That jaundiced and smoke-palled roared outside
  Through the yellow haze of June.

The restless surf of the city's noise
  Mingled here in the brilliant hall
With the rasp of feet on the marble flags,
  And the voices' swell and fall.

But the groups 'neath the lamps, and the shifting throngs,
  With their jewels and laughter and grace,
Left me lone as the sea-kelp cast high on the shore,
  Till my glimpse of one lovely face.

It was not a woman's from out the bright host,
  With the charm of a flower full-blown,
Nor a girl's with the glow of the tender pink
  That edges the bud half-grown;

But the face of a child with eyes like the sky,
  And curls of the fleece of gold—
I know not what power she had on my life
  To sweep me with yearning untold.

Like a cry to my lips the great longing welled up,
  As she slipped through the crowds to the stair,
Then swift as a dream the sweet fairy was gone
  And left my heart never so bare.

The pang of that moment no years can annul,
  She seemed meant for my darling alone,
Those white little arms belonged round my neck,—
  My very soul claimed her my own.

No Wonder He Fled.

The tax commissioners of Cleveland, Ohio, have discovered that under the 1914 tax laws John D. Rockefeller's personal property is liable to a tax of $35,000,000.

Where the Circus Is—

When the church goes into the circus business the side shows soon swallow up the main tent.—The Amalgamated Journal.

People fear what they do not understand. We want the people to cease living in fear. Secure them as readers of The Christian Socialist. The truth shall make them free.

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HOW THE TRUTH WORKS

One of our teachers writing to the paper regarding the Preachers and Teachers' Fund tells a story that shows how the truth works. The paper was sent to a teacher friend, who had no knowledge who sent it and who evinced no change of mind from reading the paper.

Later the paper was sent to the preacher of the church in which this teacher was a member. Almost at once the sender of the paper discovered a change in the mentality of the teacher in question. She began to change her attitude toward poverty and politics, because the preacher began to preach sermons that were so closely akin to Socialism as to seem like a twin. There is a mighty power in the truth, and it was Jesus who said that the truth should make us free. Get the truth into the hands of the preachers. Join in with our Preachers and Teachers Fund and help to reach this wonderfully influential body. We must get these people with us if we are to win. Go out and get yours today.

PREACHERS' AND TEACHERS' FUND.

With this issue we are unable to report any additions to the fund for the splendid work being accomplished in reaching the teachers and preachers. We have a goodly number of papers going out now to these people and there is no reason why we should not make it into a great army before fall. The vacation season is now coming on for the teachers when they will have more time to read and in no other way can so much be accomplished as by pushing this list and extending the cause of Socialism.

Get behind this proposition comrades. There is a great campaign coming on for this fall. Election day is too late for results. You will have the gratification of a greatly increased Socialist vote in your community to the degree that you push the work this summer. There is no better time than right now.

When you read these lines at once write a letter and inclose your contribution to the Preachers' and Teachers' Fund.

A NOVEL PROPAGANDA

Every once in a while we receive a communication that joys our heart from Comrade Andrew J. Helmuth, of California. Comrade Helmuth prints at his own expense little slips and handbills in many colors, which he lavishly distributes. Here is a sample:

(Gold)

"I have but one hope, one object in life; to arouse the sleeping proletariat to realize that they alone hold the power to emancipate themselves."

Wayland.

(Blue)

"Why talk fraternity, but allow any brethren to be despised? We must strive to make of humanity one single family."

Mazzini.

(Purple)

"We are the great religious impulse, the faith of Humanity that the Brotherhood of Man shall yet be universally recognized."

Spargo.

(Red)

"When the chaotic mass of humanity stirs to the throb of a new creative day, it feels God's spirit hovering over it."

Rauschenbush.

(Green)

"Dreams! yes but: The dreams that nations dream come true."

Lowell.

(Orange)

May Thy kingdom come and Thy will be done on our earth, where we need it so much.

Jesus.

(Red)

God made of one blood all nations of men. Acts. 17-26.

Such a means of propaganda as this excites immediate attention and interest. Novelty wins.

LIKES THE REVOLUTION NUMBER

Your "Revolution Number" is the deepest and grandest issue yet. It is super revolutionary, because it takes the righteous philosophy of the Great Master as its bed rock foundation.

Jesus, the captain of our comradeship, was the most revolutionary of all the revolutionists, because he taught the eternal, divine, infallible law, that justice, equity, community of interests and ownership in all natural, material things of earth, were indispensable to real righteousness here in this life and hence the Lord's Prayer cannot be answered until the basic principles of Socialism become actualized in politics, business, industry and religion.—Charles Bonsall, Salem, Ohio.

MORE ON PAUL.

Coronado, California, May 9th, 1914.

Dear Comrades:—I am encouraged that a live Biblical psychologist has taken Bouck White to task and written a commonsense stricture upon the attitude which the Great Tarsian found himself compelled to assume (as a propagandist) towards the ecclesistical element" in the New Movement set on foot by Jesus Messiah.

Paul strikes the keynote of all his harmonies, he poses the first principles of his dialectic, by the challenge: 'I am not ashamed of the Gospel of Christ.' You ecclesiastics are, in very fact, ashamed of the naked truth and human fitness of it and you—as our martyred comrade Stephen told you of the older ecclesiasticism—'spiritualise' it into nothingness—you 'make it of none effect by your traditions'; 'you received the law by the disposition of angels and have not kept it'; you accepted the guardianship of the TRUTH and being ashamed of it (in its naked, SOCIAL form) you 'always have perverted it to a wrong adjustment.' (Rom. 1.18.) I am NOT ashamed of this reprobated cult, I am not ashamed of this Messianic science that proposes to abolish whole systems of ancient and venerated traditions; I am not ashamed of this privilege-destroying, property-confiscating, aristocracy-dethroning scheme of moral and social and civil Order. To Jewish sectarian exclusiveness it may be scandalous, to Greek intellectualism it may seem irrational and impracticable, Caesar may proscribe it as treason to the eagles and a sacrilege against his divinity, but to me—who have seen the Vision and heard the Voice—it is the power of God for the resurrection of the world from the charnel-house of competitive privileges into the sunlight of the only wholesome civilization, that of co-operative comradeship, rightly according to natural law."

To Paul the "new earth" was to be peopled by mutually co-operating COMRADES (Agapaetae); it was to be a workshop for the production of things to USE, operated under a scheme of economics wherein the sole "Captain of Industry" shall be the CHRIST-PRINCIPLE and the only incentive THE COMMON GOOD. A Household of social Equals, with JESUS for its Head. "I am not ashamed," cries Paul, "of THIS, THE GOSPEL OF CHRIST."

Faithfully,

REGINALD FENTON.

SOCIALIST PARTY PICNIC

It was a merry crowd that attended the Socialist Party Picnic at Riverview, on June 14. The Christian Socialist was there and several thousand copies of the paper were handed out to the assembled hosts. Many for the first time saw a copy of the paper and were astonished to learn the real character of the work the paper is doing. Now is the time to call on your neighbors and urge them to become regular readers of The Christian Socialist. There are more church members in the City of Chicago than any other one class of people, and of these thousands upon thousands as a class it may be truly said that they possess no real knowledge of Socialism. They must be reached. They hold the great balance of power. What's the matter with a campaign to reach them? Get busy and start now and learn how easy it will be to get thousands of them to become regular readers of the paper.

THE RELIGION OF A SOCIALIST.

The March 1 number of The Christian Socialist is the best possible issue to set you thinking along right lines. You could not possibly make a better investment than in ordering 500 of these papers and giving them out to your friends. They cost a penny apiece, but they are easily worth a dollar each, in the punch that is in this issue.

What "They" Say

REPORTS and COMMENTS

By Charles L. Breckon

O. B. Johnson, Ivanhoe, Okla.: "I send renewal of my subscription. There is no use in my trying to do without the paper. It is invaluable."

Chas. A. Hurley, Mechanicsville, N. Y.: "Your bundle of samples have created a stir. I will soon secure some subscribers."

W. I. Jackson, Sandusky, Ohio, sends $2.50 for subs and $2 for the P. & T. F.

The following comrades send in subs for varying amounts: A. C. Fleagle, Baltimore; E. D. Reger, Oklahoma; James Silva, Cambridge, Mass.; J. A. Douglas, Dauphin, Pa.; P. Johnson, Burke, Idaho; J. H. Loper, Lincoln, Neb.; G. E. Willits, Camden, N. J.; C. J. Sanford, Unionville, Conn.; G. C. Wrote, Connellsville, Pa.; John A. Wakefield, Cowden, Ill.; N. H. Perterson, Coteau, N. D.; Jacob Jones, Auburn, Wash.; Mrs. J. W. Manning, Honolulu, Hawaii; E. Crawford, Nevada, Mo.; H. P. Nevills, Conrad, Mont.; W. D. Montgomery, Cotulla, Texas; C. E. Reeves, Benton Harbor, Mich.; Elmer B. Boston, Jasonville, Ind.; W. B. Miller, Muncie, Ind.; A. C. Swenson, Oakland, Cal.; John B. Johnson, Attleboro, Mass.; J. N. Johnson, Somerton, Arizona.

Received the sample copies of The Christian Socialist you sent me, have read them carefully and therefore must have the paper regularly.—D. C. Poindexter, Steele, N. Dak.

My brother-in-law sent me your Feb. 1 number. I have been a Socialist for ten years and have read a good deal, but this is about the best ever, especially Com. Carr's "The Mark of the Beast."—J. E. Howertan, Ghent, Ark.

Long live The Christian Socialist. It is a grand paper. I give my papers away first to one neighbor and then to another.—J. Harvey Clemens, Bolt, W. Va.

I do not want to miss a single copy. I am immensely pleased with The Christian Socialist. It is really a great boon to the working class.—Alfred Round, Pittsburgh, Pa.

I am sending you $5 to renew by bundle order for ten copies for one year. Wish I could double the amount.—D. D. Davidson, Calgary, Alt.

Have just read your revolutionary number. It is great. Send me fifty copies at once.—Rev. C. A. Row, Stigler, Okla.

May God bless you in all your work. I will push the paper all I can. My paper is being read by about six families. Send me $1 worth [illegible] with which to get subs.—W. R. Epps, [illegible] Forge, Va.

I am a Socialist and the pastor of the Methodist Church here and am greatly pleased with The Christion Socialist.—Rev. D. F. Stiles, Crescent, Okla.

Am sending you $2 for subs—there will be more coming for the best paper I take.—G. W. Daniels, Pinehurst, Wash.

The inclosed $8.50 for subs represents my belief in The Christian Socialist.—Jos. P. Ricketts, Letha, Idaho.

I first saw your paper June 5—it is just what I have been looking for. I inclose subs.—Ellery Lawrence, Arroyo, N. Mex.

Your Revolution Number certainly has a prophet's message worth reading. Send me 100 copies.—Dr. A. F. Green, Cleveland, O.

Send me 900 copies of specials. I want them for distribution at the big Methodist conference in Toronto, Can.—J. Ed. Houghton, for the Fellowship.

Comrades Burk and Edwards of Oklahoma send $3 for the Preachers' and Teachers' Fund.

The following are on our honor roll as subscription getters in various amounts for $2 and up: L. L. Larson, Bliss, Idaho; Francis Knott, Erickson, B. C.; A. H. Bardsley, Berlin, N. J.; T. E. Jewell, Clinton, Ky.; T. R. Kirk, Gibson, Mo.; S. H. Hale, Garner, Okla.; Henry Parker, Dayton, Wash.; T. J. Barkley, Mayhill, N. Mex.; John Traill, Freedom, Pa.; J. E. Daniles, Lewiston, Idaho; A. J. Sholes, Butte, Mont. (donation); Herbert E. Kinney, Norwich, Conn.; F. G. O. Bolkan, Amundsville, N. Dak.; H. C. Harris, Macon, Ga.; Dr. C. M. Oldham, Sanger, Cal.; H. P. Reeves, Perry, Okla.; C. R. Ledbetter, Cosnell, Ark.; Carl R. Haupt, Wabash, Ind.; Elmer Clay, Paradise Valley, Can.; Mrs. A. Sager, Anacortes, Wash.; B. F. Bickerstaff, Bellvue, Colo.; A. C. Scott, Haxtum, Colo.; J. P. Bell, Smithsburg, Md.

A comrade from Nebraska sends in $6 for a good list of six months subs for women and some ministers. He writes: "I will try having these sent to the women; the women are mostly concerned about the church as it is run at present."

J. H. Ames, Nevada, Mo., writes ordering a number of copies of the paper to be used at a lecture that they are getting up. He sends for 300 copies of "Christian View of Socialism," and says, "We propose to show the people here that we have some religion."

Twenty-six Broadway may or may not like The Christian Socialist. We don't know, but we feel sure that all our friends will be delighted to learn that since our last issue they have sent in an order for ten yearly subs, and they specified that they wanted the subscriptions to begin with the Rockefeller number.

Collapse of the Republic

By IRWIN TUCKER

Hereditary monarchy was the thing against which this nation revolted at the beginning of its life. Hereditary monarchy with all its evils is the curse from which the countless millions of immigrants who have flocked to our shores have fled. But hereditary monarchy is upon us again.

Kingships, dukedoms, baronies of the old world all depended on the ownership of land in feudal right. One man owned the soil which other men worked; this was the source of all nobility. Intermarriage between such landowners perpetuated an aristocratic caste; and scorn of this aristocracy was formerly a part of our national turn of mind. But it is on us again.

The Socialist Party Press Service sends out the following bulletin:

> Startling figures drawn from government archives showing the alarming increase in concentration of land ownership in the United States have been compiled for the first time. These statistics prove that the United States is in as great need for "land reform," recommended for Mexico by President Wilson, as is Mexico herself.
>
> Here is a partial list of the principal gigantic land holdings in the United States. It should be pointed out that most of these land grants were "concessions" obtained either through sheer graft or through official favoritism.
>
> In seven states, 1,802 holders own 89,652,000 acres.
>
> The Southern Pacifi railroad owns 13,879,931 acres.
>
> The Union Pacific Railroad owns 975,127 acres, equivalent to the land areas of Massachusetts, Rhode Island, Connecticut, New Jersey and Delaware.
>
> The Weyerhausers own 1,525,000 acres in two states.
>
> One hundred and eighty-two men own 16,990,000 acres in Florida, or about half the state.
>
> Three men own 4,200,000 acres in Florida.
>
> The Michigan Iron and Land Co. owns 320,000 acres.
>
> The Cleveland Iron Co. owns 890,000 acres.
>
> The Chicago and Northern Railroad owns 370,000 acres.
>
> Three corporations in Oregon own, respectively, 175,000, 800,000 and 36,000 acres.
>
> Ten men in Louisiana own 440,000 acres.
>
> One man owns 125,000 acres in California, received as "paper concessions."
>
> The Miller and Lux estate in California has 14,500,000 acres.
>
> The famous 1,000,000-acre ranch owned by William Randolph Hearst in Mexico is pitifully small in comparison with the American land-holdings of some of Hearst's brother feudalists. These American land-holdings, moreover, are far more extensive than those of the Maderos; and John Hays Hammond, professional land-grabber and natural resource-exploiter, owns a much smaller fraction of the province of Sonora than his countrymen possess of, say, the state of California.

How far some of these landholders go in their ideas of ownership is shown in a brief filed on June 13 with Chairman Martin Foster, of the House Committee on Mines, by attorneys for the Colorado mining interests involved in the present strike. It takes practically the same position assumed by John D. Rockefeller, Jr. It declares that there is no strike but "an armed insurrection against the sovereign authority of Colorado." Both Federal and State authorities are declared to have failed in their duty to enforce laws and protect property, and the following warning is given:

> If the State will not furnish to the owners of property the protection to which they are entitled, it is left to them to defend themselves and their property by whatever means they can find. Today with our idle armies marching through the country, overriding the laws and breaking the peace of communities and agitators, calling themselves hoarse with charges of violated statutes, abusing every privilege guaranteed them in the freedom of press and speech, we certainly have a sufficient premonition of what is to come and a sufficient admonition of timely action to prevent it.

This is a threat of war.

How has it happened that the land resources of this country have been allowed to fall into the hands of hereditary corporations, ownership of whose stock descends from father to son? The story is a long one; but the principal part in it has been taken by the courts, from the Supreme Court down, and three famous judicial decisions have laid the cornerstone of it.

These cases are the Fletcher and Peck case, the Dartmouth College case, and the Fourteenth Amendment to the Constitution; supplemented within the past two years by the Supreme Court's reversal of itself on the Sherman Anti-Trust act.

The Fletcher and Peck case arose out of the sale in 1795 of half a million acres of public land by the legislature of Georgia, under outright bribery and corruption. Suit was brought to annul the sale; but the Supreme Court decided, in effect, that no amount of proven bribery, corruption, and perjury, however flagrant and however thoroughly proven, could affect any grant or public right. Now it is well established in law that fraud invalidates any contract. But this decision invalidates this legal axiom, as applied to corporations and charters.

Step No. 2 was taken in the Dartmouth College case; in which under the skilful partisan pleading of Daniel Webster, the Court declared that every charter, franchise and privilege, such as exemption from taxation and the like, which any corporation could secure from a legislature, was a contract; and could not be impaired by any subsequent legislature.

So, whether the contract is secured by fraud or not, it is henceforth superior to its creator. Step No. 2.

The Fourteenth Amendment to the Constitution provides that no State shall deprive any person of life, liberty or property without due process of law. This amendment, designed to protect recently freed slaves, was immediately seized upon by the courts and made to include corporations; and has been of more value in upsetting labor legislation than any other single legal provision.

The decisions build up an impregnable barrier around all rights and franchises derived from the grant of government.

It was in order to curb trusts and trade monopolies that the Sherman Anti-trust law was passed, forbidding any combination in restraint of trade. Many decisions of the Supreme Court and many acts of Congress confirmed the interpretation that any and all restraints of trade were criminal under that law. Then, in 1910, the Supreme Court deliberately reversed itself, and decided that only "undue" restraints of trade were criminal; and this word "undue" left the whole matter of business monopoly to be decided by the courts; which is to say, left it in utter chaos.

The trade aristocracy has the defense of the courts. It is as evil a thing as the old feudal aristocracy; for, beneath all the glitter and tinsel of the old aristocracy, that at bottom was a trade aristocracy also—a monopoly of things socially necessary—yet the old aristocracy had at least something manly about it. Protection for service, knightly powers and loyalty, entered into it. But this new aristocracy is based on nothing but fraud, trick and bribery.

Every step in the fraudulent seizure of the country's inheritance by skilful thieves was conditioned upon protection by the courts. Attempts by Congress to reserve public domain for the use of the public have been persistently defeated by the courts.

Hereditary ownership has hardly been scratched by the inheritance tax. Nothing but a 100 per cent inheritance tax can prevent the concentration of power. There is a shorter way than that—expropriation of all privately held land values to the service of the whole people. Socialization of the land, as a means to the socialization of all society; this and this only can restore the fabric of a republic, a democracy in our land.

The Republic is no more; we are owned by hereditary lords, having armies of mercenaries to do their evil bidding; having servile courts to sanctify their thievery; having a fawning pulpit and a purchased press to keep them in power.

WISCONSIN SOCIALISTS TO EXEMPT CHURCH PROPERTY

The Socialist party of Wisconsin on Sunday, June 17, adopted a resolution exempting from taxation property used directly for church purposes. The platform as reported from committee contained a proposition to tax all church property. Winfield R. Gaylord, Victor L. Berger, Attorney Daniel Hoan and C. A. Thorne, backed an amendment which read:

"Provided, however, that we favor the exemption of all property used for worship, for school or charitable purposes, but not the exemption of property held by religious associations for speculation, or increase in value, or for deriving an income, or for the cond[illegible] of an industry."

QUINLAN'S SENTENCE AFFIRM[illegible]

Patrick Quinlan was found guilty by an in[illegible]or court of the state of New Jersey for "incitin[illegible] to riot" in a speech delivered during the silk strike at Paterson, N. J., at a place whence Quinlan was absent and a time when he was not there. These facts were established; but during the fever of excitement at the time of the trial, occasioned by the strike, the facts were ignored; likewise the law; and the will of the silk mill owners was done.

Now the State Supreme Court has affirmed the sentence. It did not examine the evidence; it merely decided that the statute under which Quinlan was convicted was constitutional. Hence Quinlan must go to prison for from one to seven years for an uncommitted offense, because the law under which he was sentenced meets for the time being with the views of the persons happening to compose the Supreme Court of that State.

From a knowledge of Pat one ventures to say that if they let him talk while in prison, every fellow-prisoner will come out a Socialist. His rich Irish brogue, his sense of humor and the wide and human experiences of the man make converts wherever he goes.

BISHOPS VOTE FOR WOMAN SUFFRAGE

In connection with the Woman Suffrage bill in England, which was lately defeated by a small majority in the House of Lords, it is interesting to observe that the Archbishop of Canterbury, the Bishop of London, and four other Bishops voted for the bill, and no Bishop voted against it. The Bishop of London described himself as a convert to the movement, although there was a note of personal feeling when he said that to place a bomb under his throne in St. Paul's was hardly a tactful way of winning him over. The franchise grievance must be removed, just as they were endeavoring to remove the grievance of Ulster.—The Living Church.

We must be honest and admit that here and there in the Christian Church, Dives belong to the vestry; Mammon still passes the alms basin.—*H. D. W. English.*

Our business system is a species of warfare—not only between competing firms, but between employers and workmen, often involving whole communities, and as St. Paul has said, "filled with all unrighteousness, full of envy, murder, strife, deceit, malignity."—*Helena S. Dudley.*

No one would have the hardihood to say that the breathing apparatus of the poor is different from that of the well-to-do, yet when so low a wage is given that one cannot obtain light and air, what is absurd when putting words is declared in action. —Hen[illegible] Socia[illegible] [illegible] his soci[illegible]

Has Usury Any Morals?

Several issues ago we published an article by Rev. Thomas C. Hall on "The Morals of Usury." It raised quite a discussion. We give below a symposium of the views presented by three of the chief protagonists.—T.

THE MORALS OF USURY.

By John A. Kirkpatrick, M. D.

There is no subject that needs more thorough and careful study than Usury. Dr. Hall's article on "Morals and Usury" is to the point, showing the utter hopeless entanglement of justice and service with oppression and monopoly.

The people speak in the language of the Almighty Dollar. The masses seem to know no other language. The Dollar was made for service, but Mammon has turned it into a power of monopoly and oppression.

Dr. Hall makes clear how far a man may go in taking and giving interest. Most people are compelled to pay rent. He must pay interest if not as an individual, socially. He must pay profit in the market, of his necessities or starve.

The doctor also says that service-interest is so mixed with the monopoly of usury that it is impossible to distinguish interest for service and interest for monopoly. Does that not condemn the whole system? "Ye can not serve God and Mammon." "God is not the author of confusion."

But while we must live under usury we can do our best to make it pay for service and protest against monopoly, and hold what wealth we may get continually subject to the general welfare. If we can gain more wealth by paying rent than owning our own home it is clearly your duty to use it to educate the people against rent. If we are fortunate to get a surplus through rent, interest, or profit, it is clearly our duty to use it to educate the people so that **service only** shall receive pay for production or distribution of man's necessities or luxuries.

"Private Monopoly is intolerable and indefensible."

As soon as the people see how to serve with out supporting monopoly, they will choose service and eliminate monopoly.

This can be done by making the machinery of production and distribution pay its net surplus into the public treasury; i. e. by collectively owning and controlling what is collectively used for **service.**

THE MORALS OF USURY.

By C. E. Reeves.

It has none. If usury is right then the whole Socialist program is wrong. The Socialists oppose rent, interest and profit for private gain. Their standard of morals in economic relations is the square deal. They demand that every service shall be fairly rewarded, and that no one shall share in the reward without rendering service. They propose to rid the world of economic parasites. They believe, with Paul, that he who will not work should not be fed. Usury is wrong because it feeds the idle. It enables one class to live on luxuries supplied by another class. There is a standard of morals that needs no Bible texts nor statute laws. That standard condemns the dog in the manger and the monopolist. Usury starts with monopoly. It is only possible when there is monopoly. No one would borrow if the supply was abundant and free. To refuse to lend when one sees his brother in need may be excused for various reasons, but to demand usury on the loan is but a form of robbery. Let us not misunderstand. Usury is not repayment for any loss. If I borrow a tool and break or lose it, or deprive the owner of its use, I should pay all damages. That is not usury.. Usury is that portion of rent or profit paid for the privilege of use, for the chance to work or enjoy comfort temporarily. The losses of the lender must bear the good religious impulse, the [illegible] that is usury—that is pay for use, not for damage. The problem is a deep and difficult one and its solution might interfere with the profits on investments.

It seems to be taken for granted by all economists and business men that a fair rate of interest is somewhere between five and fifty per cent. There is no logical reason why one should receive more than the actual loss sustained because of the loan. Wealth may be classified into perishable commodities awaiting consumption; second, tools and all means of production, including raw material and developed natural resources; and, third, the undeveloped natural resources. The perishable commodities are largely in the hands of dealers. The producers and consumers are made to stand all the loss by decay, rust, changes of fashion, or improvements in pattern, while the dealers and bankers add to the legitimate expense of the exchange an unjust charge for interest or usury.

The value of these perishable commodities on hand, ready, and useful only, to supply individual needs, will average twenty billions of dollars. By what kind of reasoning do people make it appear right to tax themselves for keeping these goods on hand till wanted? If they could live on manna and gather each day a supply, they would consume all they produce, but as crops ripen only once a year they must produce enough to replace all that spoils, and also to pay a profit, or several profits, on a so-called investment. There are no morals in such usury. Take the case of tools and means of production. They are useful only when in use. The owner may use them and have all he produces; but if he is unable to use them, and they lie idle, he loses, and the world loses the wealth that might have been produced.. If he loans them to another without interest, he gains in the cheaper products of increased supply, and the world gains the wealth so produced. The borrower simply gets an opportunity to be more useful. Again the argument for usury becomes simply a demand for tribute. It is a hold up, a dog in the manger policy. The owner practically says: I'll not work, nor allow others to work without my per cent of profit.. In the case of undeveloped resources there is need of no argument. Usury would be extortion. But, as all these forms of wealth are interchangeable, if interest is just in one case it must be in all cases. If all the wealth of this country was owned by one foreigner and he received five per cent interest on his investment, he would take more than one-half of the finished commodities produced in the country. Fortunately about half of the wealth is in the hands of owners, and possibly one-third in the hands of owners who produce, but the non-owners are compelled through low wages and high prices to pay usury on all forms of wealth, and, in addition, to pay interest on long standing debts contracted for war supplies and services for which there is no existing wealth. There can be no moral standard which justifies such a system.

EDUCATIONAL ENDOWMENTS

John Calvin Elliott.

"There can be no income from educational endowments if interest is wrong and is made unlawful. Endowments are the support of great colleges and universities."

This is the most plausible of all the arguments for the practice of interest or usury.

That which promotes the public good must be right. That food which makes me healthy and strong must be wholesome. There can be no reversal of the law; that which is right is a general blessing and that which is wrong must be a general harm.

If endowments are as beneficent as they are often claimed to be, if the highest work a college president can do for his institution is to secure a great endowment, if the best thing a dying man can do with his wealth is to leave it in trust, the income for an educational purpose, and these gifts prove a permanent blessing to mankind, dispelling ignorance and ennobling lives, then usury must be right. An evil tree cannot bear good fruit. But, if we have found usury wrong in revelation and ethics and economics, we may well presume that we will not find educational endowments a general benefit.

A. The amount of wealth invested bearing interest for the benefit of educational and benevolent institutions is trifling and insignificant in comparison with the vast amounts upon which interest is paid. Not likely the hundredth part of one per cent of invested wealth is for benevolent purposes. The amount so employed is so small that it should not be made to prove a general law of beneficence for the whole system. It is a rare evil that is not mitigated by at least so small a part of good in it. But if usury does not clearly appear a benefit when its revenue is so applied, then it is a curse always and everywhere. If this fruit, beautiful to the eye and sweet to the taste, is unwholesome, not another word need be added.

B. Endowments encourage the evil of debt. In order that there may be a permanent income from invested funds, whether in private loans or in public bonds, there must always be those who are responsible for them and paying the interest. If the investment is in lands, there must be permanent tenants, who keep it in repair and improve it and pay a premium as rental. These tenants can never become its owners. This is none other than the system of tenantry that is a blight to any land. If the investments are in the bonds of public utilities as now so popular, the interest on the bonds must be collected from the public as a tariff or direct tax. As these bonds are perpetual the obligation is never discharged; the public must be forever paying but the debt never grows less.

The Hand of the Dead

C. Endowments are conservative. By them the effete past clogs the progressive present: the hands of the dead reach out and restrain the living; old ideas are perpetuated and forced on the attention of those who are eager for the fresh thought; dead languages and dead philosophies sit in endowed chairs in the temples of higher education and demand that the eager youth shall tarry, for years, at their shrine.

New chairs must be endowed, for new **sciences and arts,** to meet the new needs, but those new today do not meet the demands of tomorrow. Endowments do not move up with the call of the new generations.

D. Endowments are pessimistic. They assume that the generations, yet unborn, will not be so competent to care for themselves as the present, and are an effort to protect and assist them. A capable father leaves a legacy in trust, to care for some child incapable of caring for himself. The child may be wanting in physical health, and the kind father provides for him. The child may be an idiot and unable to cope with the bright in the race of life and is given an annuity. The child may be wanting in moral stamina, dissipated and reckless. In every case it is presumed there is some defect in the physical, intellectual, or moral nature that makes the child less competent than the father. When the gifts of the child and his character commend him, it is the father's delight to pass his property into his hands with unrestrained management. Hopeful and trustful, optimistic of the future, it should be assumed that the next generation will know better than we what they need, and will be better able than we to care for themselves.

E. The welfare of the future generations is best promoted by the advancement of the people of this generation.

A pious old uncle, who had no children, read his will to the writer, in which he devised all his property to the benevolent societies of his denomination for their current work. He was expostulated with, as the amount would at once be consumed, and he was urged to establish a chair in some college or some scholarships that might be continuous and do good for ages and perpetuate his name. The old saint thought for a moment, then said, "No, it seems to me this present generation needs it as much as any in the future can." Then after a moment he added, "If we do our duty now."

Invest in the Present

Investments should be in the people of this generation, not in material things hoarded for the future; then by their development and uplift, they may be the better able to care for themselves and for the generations to follow. Each generation should be an advance built upon the immediately preceding. When we do most for the present peoples we are also doing the best for the future generations.

F. Invested funds cannot save society. Without a strong, moral, vigorous life, they are worthless. When the moral foundations of society give way, endowments are worse than helpless. The richly endowed families are not held up in virtue, integrity and industry by their wealth, but are enfeebled by it and shortly are unable to compete with children of poverty who rise up and take their places in influence and power.

The same is true of an endowed institution of learning. Without a strong spirit of unselfish devotion to the welfare and uplift of the young it is useless, and the presence of the endowment tends even to destroy the spirit of sacrifice the donors wished to promote. Wealth is the same in an institution that it is in a family; a blessing if it is controlled by a strong character but a curse to moral weaklings who yield to its evil influence.

G. Endowments are not necessary in our system of public schools. Common schools have made the rudimentary education general. Every child six years old can, unattended, go to school in the morning and return to the home in the evening. The school is within the reach of every child. In the towns and cities the advantages of higher advancement are afforded at public expense in the high schools, free and easily reached from every scholar's home. Then opportunities for the higher and for the very highest attainments are afforded in our great state universities supported by public funds. The scheme of development of the child's education is arranged from the year of beginning to the finishing of the university course. Any private endowment bearing any conditions would mar or endanger the completeness of our system.

H. Endowments do not accomplish the benevolent purposes for which they are given. Those endowments given to bring the advantages of a liberal education within the reach of the poor youth have failed in their purpose. Richly endowed institutions are not accessible to the poor, in part from the expenses that custom makes imperative and in part from the atmosphere that comes to pervade them. When a school becomes wealthy it receives its patronage from the wealthy class. The poor institutions do the educational work for the poor students.

Again, those endowments given for the promotion of the faith of the donors are often turned to undo the very work the donors wish to promote. A long list of illustrations of this fact will be called to mind by every informed reader.

The great work of the churches, at home and abroad, is carried on by the direct contributions of their constituencies from year to year as the conditions of the work demand. The churches are kept informed and respond according to the needs. The head and the heart and the pocketbook are kept in sympathy. No one believes that it would be for the good of the churches to be relieved of the responsibility for the support of the evangelistic work at home nor from the aggressive work in foreign lands. True piety would decay and cold, dead formalism would take its place.

No good reason can be given why the educational work of the churches should be an exception.

What is Christian Socialism?

By E. W. B. Mark, Boulder, Colo.

As Christians, we all believe in soul-saving. We want to see individuals brought to Christ for pardon and regeneration. We want to see Christians grow Christ-like in character. We want to see them stand foursquare for mercy, love, justice, and righteousness in the community. We expect to see them fight the white-slave traffic and the liquor business. Thus far we all agree.

But can an intelligent, consistent Christian stop there? As a follower of the Prince of Peace must he not oppose hatred, enmity, jealousy and aggressive war between nations? Must he not follow the Christ in proclaiming "good news to the poor"? Must he not proclaim the "year of release" to those in bondage? Can he be satisfied to merely relieve the sufferings of the poor and downtrodden, while with his voice and vote he upholds a system that must inevitably result in more misery and suffering?

If alcoholism cannot be routed by saving the drunkards individually; but requires intelligent legislation for society as a whole, are there not other social conditions leading to crime and poverty that must also be met by the collective action of Christians as citizens? If our present economic organization has resulted in multi-millionaires, and millions of paupers living in environments that damn most of their offspring to lives of ignorance and crime; can an intelligent Christian, a lover of his fellow men, sit helplessly by, trying to save a few individuals with whom he comes into direct contact, and refuse to thoroughly and conscientiously investigate the underlying cause of it all?

Christ said, "Seek ye first the kingdom of God and His righteousness;" therefore the Kingdom of God must be the best thing. Again we are taught to pray, "Thy Kingdom come thy will be done on earth as it is in heaven." The two great commandments are: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself;" and the "Golden Rule" gives the practical turn by saying, "Do unto others as you would that they should do unto you." Is it not perfectly clear, then, that God's program for the Christian is righteousness, peace and joy in the Holy Spirit as an attainment for the individual, and a social state in which God and not money shall rule with unquestioned supremacy?

This is what the Christian Socialist stands for. Is it not an inspiring ideal? No wonder that Frances Willard exclaimed, "Oh, that I were young again, Socialism would have my life!" It is God's way out of the wilderness and into the promised land. It is the very meat and marrow of Christ's gospel. It is Christianity applied.

"He that winneth" individual "souls is wise," certainly, but also the Christian is "salt" to antagonize social corruption and "leaven" that must work until the whole social lump is leavened. The working of this social Christian leaven has led to the abolition of feudalism and slavery, has given us the degree of political freedom we now enjoy and is now fighting the great social evils of intemperance and lust. The Christian Socialist is merely a bit of the leaven that has penetrated still more deeply into the most unchristian lump of all—the love of money, a root of all social evil, and seeks to neutralize its insidious poison by substituting Christian co-operation for an economic system whose dreadful fruits ought to make perfectly clear to every thinking observer its intrinsic viciousness.

A truly Christian civilization can never be realized in the present economic order; first, because true Christianity spells co-operation, always and everywhere. Christians are not to seek the first place at the feast, no, not even the first place in heaven. Unselfish service is to be the measure of greatness. Not ability to get, but ability to give is of supreme importance. We are not to lay up treasures on earth. In the light of Christ's picture of the last judgment we are to treat those less fortunate than ourselves as though they were impersonations of Christ himself. Co-operation is the word even in describing our relations to God. "For we are co-workers together with God." Second, because Competition is in its very essence provocative of feeling and conditions antagonistic to all the essential ideals of Christ's Kingdom. It is utterly impossible to square the present economic system with the Golden Rule. We are so accustomed to expect and require others to do for us what we would be unwilling to do for them, that most of us seldom stop to think of the inconsistence of our economic conduct with our Christian profession. Instead of "Bear ye one another's burdens and so fulfill the law of Christ," the motto of good business is, make others bear as much of your burdens as possible. A successful man is one who knows how to get others to work for him—is quick to see and take advantage of the weaknesses and faults of his competitor. He is a general, a "captain of industry who uses his fellow men as pawns in the great battles of competitive industry." All this is diametrically opposed to the basic principles of the Gospel of Christ.

Two Christians engage in the same line of business, work equally hard, and render services of equal value. Each is able to meet fully and satisfactorily all of the needs of the community for that particular service or product; but one is more skillful in the art of competition. He is a good mixer—knows how to win and hold trade; and, finally, forces his brother to starve, or sell out. This illustrates ideal competition, but not brotherly love, not the spirit of Christ.

The present economic order is to be judged by its fundamental laws and unvarying results. The best things of earth are not for all—they are not for those rendering greatest service, or making the greatest sacrifices. They are not for the weak, sick and unfortunate, as they would be in the family and in a truly Christian civilization. No, indeed, the Psalmist was mistaken when he said, "The earth is the Lord's, and the fullness thereof." It belongs to the strong, and the fortunate as to birth, inheritance, environment, natural ability to acquire, and readiness to profit by the misfortune and vices of their fellow men.

On the other hand, true Christian living means service prompted by love to God and man, and that service is most valuable which is most intelligent and skillful. No Christian has the right to be intellectually lazy. We must use all of our powers for the Christianizing of the world—our ability to lead individuals to Christ and our power to bring social economic and political life into perfect harmony with Christian ethics—all must be used intelligently and fearlessly. We must pull out sin by the roots, not merely cut off a few branches. Opiates won't do; the knife must be applied. We must hate injustice masquerading under the forms of law or social custom no less than when clearly illegal. We must have the sympathy of the Savior for millions suffering almost intolerable social and economic ills, and must search diligently and with unprejudiced minds for the fundamental causes of misery and crime, and seek to remove these causes at whatever sacrifice. Does not "Go sell all that thou hast and give to the poor" mean consecrate all thy powers in the service of the less fortunate?

The relations of family life are often used by Christ to illustrate the ties that bind Christians to each other and to God. He pictures men as consigned to eternal punishment or eternal bliss according to their obedience or disobedience to the social gospel of love and sympathy, and portrays Himself as so identified with the suffering and down-trodden masses that kindness shown to them will be rewarded as though tendered to Himself. Paul sums it all up when he calls bearing one another's burdens fulfilling the law of Christ. Christian Socialists believe absolutely in this soci

Professional Gunmen

Between July 6 and August 7, three student military camps run by the Government for the education of young men in the art of skilful murder will be held at Burlington, Vermont; Ludington, Mich., and Asheville, N. C. It is expected that at least a thousand students from 150 colleges, universities and higher academies will attend.

A proclamation issued by the War Department says:

"The establishment of these student camps has marked the adoption of a policy tending to promote a closer understanding between the army and the civilian population of the country, and to give the college student an insight into our military history and methods past and present, which will be of value to him as a citizen."

First the student will learn that all wars are for the glory of God and the uplift of mankind. Then he will be carefully instructed how to glorify God and uplift the human race via the improved Springfield rifle and lyddite shell, for the extension of profits and the safeguarding of investments.

It looks like a desperate resort. Furthermore, it looks as though it will be a fizzle. The deep antipathy of the country's youth to warlike training, shown in the decline of the militia and the regular army, is not due to lack of stamina in the country's youth; it is due to gradual discernment of what military training is for.

Chaplains for Gun-men

Arguments by various religious bodies for an increase of chaplains for the navy hold that so many young men should not be herded together in large numbers without religious instruction. Hence more jobs should be created for clergy of these various bodies; and there is a warm scuffle as to which organization shall receive the larger number of appointments.

How can any Christian minister hold the position of chaplain to professional murderers? The object of the navy is murder on the largest possible scale. These thousands of "bright young Americans" are gathered, trained, kept and paid for the sole purpose of being ready to kill more of a hostile fleet than the hostile fleet can kill of them.

Yet so far no religious body has gone on record advocating the abolition of the reason why these young men are herded in battleships. War can only be abolished by abolishing its cause; which is, the hope of profits.

A Christian communion which advocates more chaplains for professional murderers is —once again—repudiating its own profession.

A Hero in the Making.

Donald Ireland, son of Mr. and Mrs. M. A. Ireland, was one of the Utah's blue jackets who landed in Vera Cruz, April 21st. He writes his mother about it:

Vera Cruz, Mexico, May 1, 1914.

Dear Mother:—I am all right only very tired. Tired out chasing Mexicans. It was hard work all right.

The first day we killed 356 Mexicans and there were ten of our boys killed. The next day we killed about 600 altogether and five of our boys killed. That is about all the fighting we have had so far, only last night we got three or four snipers.

There were 4,000 soldiers came today to relieve us and I am aboard ship now, out of danger. One place, mother, was swell. We broke into a hotel and the commander was in the lead. We had to run across the street and get into this place and the Mexicans were firing down the street. Well when the commander said first squad Co. 4 run across the street and get into the hotel and kill every Mexican inside, well we got a big iron bar, run across the street right through the door into the hotel and the commander said kill them, boys. and we did, 32 of them. We then [illegible] that the roof. We had a good shot at a whole company of them and we were dropping them like grass before a mower, before they found out where we were and then you should have seen them run.

Jerry Peoples from Mermill. got shot right above the heart, but he is getting all right now. Well mother I don't know much more to write so will close for this time.

From your dear son, DONALD.

—From the Daily Sentinel Tribune, Bowling Green, O.

(From Daily Register-Gazette, Rockford, Ill.)

Here are excerpts from a letter written to his parents in Chicago by William A. Loehrl, a first-class gunner aboard the U. S. dreadnaught Utah, stationed at Vera Cruz. According to all the official reports and accounts of the battle of Vera Cruz by newspaper correspondents, the American soldiers did not loot, did not kill noncombatants, and after the battle did not get drunk. Loehrl's account differs from the others. After telling of the landing of the jackies and marines, he says:

"It did not take long when—bang—down goes one of our fellows with a bullet clear through his head. Death was instantaneous. That worked us fellows up to a savage mood. Kill? Right and left. We put the field guns in the middle of the street and let fly. We had mercy on nobody, which was proper. Nobody showed a bit of cowardice.

"Murder and plunder was all we wanted, and we more than gave it to them. For every one of our fellows killed we shot down like dogs about ten Mexicans. It was rather hard for me to kill at the start, but when the fellow next to me was shot through the chest, I became as savage as the rest. The fellow that was shot next to me let out a piercing cry and died in about 30 seconds.

"Firing ceased at about 10:15 p. m. on Tuesday. We had about 150 prisoners, of which we courtmartialed about 80 and shot them the same night. That's biz. Show no mercy is the policy now. We raided the prisons, killed the coppers, and blew up street cars. My patrol partner, Harshberger, was shot in the right knee.

"I was quick enough to use my revolver and got the fellow that did the job.

"We took the prisoners and made them dig trenches for us around the entire city. Made them clear the streets of the dead and pull our three inchers, etc. But we never torture them They would torture us if they were given the chance.

"In the second day's fighting we put our three incher into bizz. We took it in front of a saloon and let fly through the door. Good bye saloon. The place took fire at once. Before everything was destroyed we helped ourselves.

"The Arkansas had to bunch with us, but they had a sad accident. While this fight was going on one of the boys in his glee forgot himself and jumped in front of one of the three-inch guns as it was fired. Well, what was left of him could have been picked up with a blotter. He could not be identified, as there was nothing left of him."

For Encouraging Rifle Practice

Apropos of John H. Walker's article on the call to arms of the Tri-City Central Body of the Illinois coal miners, a comrade calls attention to the National Rifle Association of Washington, D. C. A letter to that organization brings the following information:

There are two classes of the National Rifle Association, Life and Annual. Life members become so by paying $25 fee. They have the privilege of purchasing arms, ammunition and ordnance supplies from the Government at cost, through the Adjustant General of the State. Annual members pay $2 yearly, and are allowed to purchase new Krag rifles from the Ordnance department at a cost of $5. Nearly all the leading manufacturers of arms, ammunition, powder and shooters accessories allow special discount to National Rifle Association members.

The letter contains also this curious information:

"Individual members are entitled to receive the War Department decorations, issued to those who qualify as marksman, sharpshooter, and expert on outdoor ranges. They are eligible to compete for watch fobs for indoor qualification."

We have no desire to encourage rifle practice, even for watch fobs, among laboring men, or in any other class of men. Scientific murder is not one of our hobbies.

We desire peace, not war. But there is a clause of the national constitution which runs thus:

AMENDMENT II

"A WELL-REGULATED MILITIA BEING ESSENTIAL TO THE SECURITY OF A FREE STATE, THE RIGHT OF THE CITIZENS TO KEEP AND BEAR ARMS SHALL NOT BE INFRINGED."

Without argument or suggestion, we mention this:

Private detectives, being mercenary bullies, are largely cowards, and will not face men armed on equal terms.

A Ghastly Jest.

H. K. Linderfelt, lieutenant commanding the militia at the Ludlow massacre, has been found guilty of disorderly conduct by the court martial, and reduced five files in rank. Linderfelt pleaded guilty to assassinating Louis Tikas, and the testimony, although carefully doctored beforehand by the court martial, abundantly showed that on him rested the main guilt for the wholesale murder. His punishment will consist in his being reduced in rank. No imprisonment, no fine, no whipping —nothing but a little less gaudy uniform.

AN APPEAL TO DEBAUCHERY

By Paul H. Castle

Much has been said and written about the glowing advertisements of the military to induce young men to enlist in the army and navy.

The recruiting officer, having failed to induce a sufficient number of young men to enlist in the service of our capitalistic war forces by talking of good wages, education, travel and chances for promotion, has struck upon a new device of appealing to the most depraved and immoral instincts of the animal nature.

In the past few months I have traveled from Florida to North Dakota and I have seen in many postoffices in all this wide range of territory an army poster that ought to arouse the indignation and sense of shame in the mind of every decent father and mother of boys eligible to army service.

The poster in question, among other alluring pictures, portrays the soldier boys in some coast town being entertained by the lewd dances of some of the denizens of the red light district.

That this poster has the desired effect was well illustrated to me a few days ago when one of the Socialist comrades in a small North Dakota town told me of a conversation he overheard between two young men who were looking at the poster, when one of them remarked, pointing at the lewd women, "There is where we can have a good time." There is no doubt what the young man meant by a "good time."

You fathers and mothers, go down to your postoffice and look at this poster put before your sons, printed in lewd pictures, that they may have an opportunity while traveling with the navy to participate in the most dangerous profligacy.

Now another word. What has become of all those prudish sex purity fanatics who are so keen to discover immorality in the plain scientific teachings in sexology and whose foolish censorship compels sane, educational articles on the sex question to be eliminated from worthy magazines? Why are these prudish hypocrites silent while the demoralizing influences of the money lust forces our recruiting officers to advertise debauchery as an inducement to get our young men to enlist for legalized murder?

These canting hypocrites who cry out that Socialism is immoral and will debauch the youth of the land had better pay more attention to cleaning up the present dirty system of its social filth, before they pose as models of virtue and censors of the public morals.

The House has provided that none of the $500,000 appropriated for prosecuting infractions of the anti-trust laws shall be used against labor unions.

Ireland's Home Rule Bill

The home rule bill provides for an Irish senate of forty members and an Irish house of commons, of 164 members. Forty-two members will be sent by Ireland to the house of commons of the United Kingdom.

The Irish parliament may not legislate on peace nor war, on any naval or military matter, on foreign relations or trade with places out of Ireland, coinage or legal tender, or postal services, and may not give preference or privilege on account of religious belief.

Temporary restrictions are placed on legislation concerning land purchase, old age pensions, national insurance, labor exchanges, the royal Irish constabulary, postal, and other savings banks and friendly societies.

The executive power remains vested in the king and his representative, the lord lieutenant.

While the supreme power of the imperial parliament remains unaffected, the new Irish parliament is given the power to make laws for the peace and order and good government of the country. The house of commons is given special rights in tax matters.

The bill specifically exempts the following matters from the authority of the Irish parliament:

The crown, or its succession.

The making of peace or war.

The navy, the army, or the defense of the realm.

Treaties or foreign relations.

Dignities or titles.

Treason, alienage, or naturalization.

Trade with any place out of Ireland, except as it affects the powers of taxation of parliament.

Postal services and rates.

Coinage, legal tender, weights, and measures.

Trade marks, copyrights, and patents.

Customs duties unless already levied by imperial act.

The rate of the income tax may not be varied.

Establishment, prohibition, or free exercise, or privilege of any religion.

If a resolution is passed by both houses of the Irish parliament, the following reserved services may be transferred to Ireland after six years:

All public services connected with the old age pensions act.

Services connected with the national insurance act.

Services connected with the labor exchanges act.

Services connected with postoffice savings banks, trustee savings banks, and friendly societies.

The direction of the Royal Irish constabulary is arbitrarily transferred to the Irish parliament after six years.

The Irish parliament shall meet at least once a year, when called by the lord lieutenant. The latter shall give or withhold the assent of his majesty to bills passed by parliament.

The Irish house of commons will be made up as follows:

	Members.
The six boroughs	34
Ulster counties	*43
Leinster counties	30
Munster counties	30
Connaught counties	25
Dublin university	2

*Under the amending bill, as proposed by Premier Asquith, the Ulster counties will have the right, if they so elect, to be excluded from the provisions of the bill for a period of six years.

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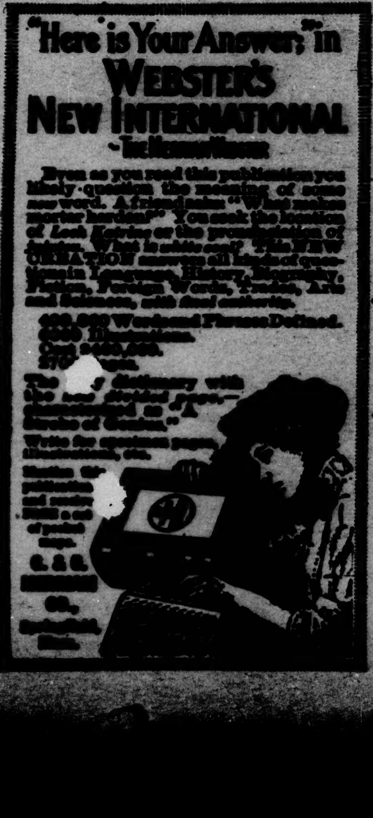

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An epoch in the study of the Bible is opened by this book of Mr. Wallis, which puts in the hands of the inquiring student facts concerning the origin of the Scriptures hitherto familiar only to a somewhat limited circle. He shows how the sacred books of Judaism and Christianity originated in a class struggle of two civilizations, embodied in two religious systems; the Baal-worship, a capitalistic civilization of the Canaanites, and the Yahweh-worship, a humanist and clan civilization of the desert tribes. Mr. Wallis does not pretend to exhaust the field; he directs our attention toward the vast scope of the new problems opened to us by the economic interpretation of religious evolution.

Transport Workers—The Executive of the Swiss Trades Union Center decided upon the amalgamation of the Federation of Transport Workers and the Provision and Tobacco Workers in order to put an end to the numerous jurisdictional disputes which have occurred.

BARGAINS IN BOOKS

In a great educational movement nothing is so thoroughly worth while as the right book. Many differing minds require evidence presented in many different forms. The following are offered as suggestions of a helpful course of reading for the better understanding of the Modern Scientific Socialist Movement:

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The Common Sense of Socialism	.25
Value, Price and Profit	.50
They Must, or God and the Social Democracy	.60
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Bargain No. 2

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The Socialism of Jesus	.10
Men and Mu[illegible]	.10
The Truth About Socialism	.25
The Social Revolution	.50
Christianity and the Social Crisis	.60
Herself—An Excellent Book for Women	1.00
The Christian Socialist for One Year	1.00
Total	$3.60

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The Christian Socialist

5457 Drexel Ave. [illegible] Chicago, Illinois

Songs of the Fellowship

THE CHURCH OF THE SOCIAL REVOLUTION, at its services in Berkley Theater, New York, uses the "Songs of the Fellowship," both in its mud-gutter and indoor meetings. The name of this church and its leader, Bouck White, having been noised abroad, inquiries are coming in. The church will mail postpaid, a copy of this song book, words and music, for 25 cents, stamps or coin. It is what Socialism has long been looking for. Address, Edwin D. Wheelock, [illegible] Christ. Wall St., New York City.

[illegible] ly in this soci

WILSON FREES FOUR IN DYNAMITE CASE.

On June 24, President Wilson commuted, to expire at once, the sentences imposed on the following men convicted in the labor dynamite case:

Shupe, William, Chicago.
Hamnon, Michael J., Scranton, Pa.
Painter, Frank H., Omaha, Nebr.
Mooney, Fred J., Duluth, Minn.

RIVAL FACTIONS RIOT IN BUTTE COPPER MINES

One man was killed and many wounded in a battle between the factions of copper miners, June 28. President Moyer of the Western Federation of Miners gave the following statement of the causes of dispute in The Milwaukee Leader:

By Charles H. Moyer

I believe that the original purpose of the miners in Butte, who have taken part in the deplorable demonstration, was to protest against what they believe to be mismanagement of the business of their local.

There has been a movement on foot for a number of years to secure control of the federation by the I. W. W., or failing in that, to destroy it.

Men, representing that organization, have taken advantage of this protest and turned it into a movement to destroy unionism in Butte and to weaken our federation.

No greater crime against the working class has ever been committed, as Butte was the best organized and enjoyed the best conditions of labor of any place on this continent.

The members of the Butte union have no ground for complaint because of excessive assessments by the federation. The assessment for the Michigan strikers was only $2 a month and applied to all members alike. The difference between this $2 and the $3.50 which they have paid was voluntary.

They have filed no grievance with the officers of the federation.

The union has a contract with the mining companies giving a preference to federation men. We believe that the companies will stand by the contract.

The count of the ballots in the miners voting shows 6,348 voted to repudiate the federation and only 243 against.

THE POWER OF THE KEYS.

Exception was taken to the use in the last issue of the expression "John the Damned" referring to John D. Rockefeller. It was urged that no man has the right to use that description of another.

The farewell commission of Jesus to His disciples was in these words, given in John 20-22: "As the Father hath sent me, even so send I you. Receive ye the Holy Spirit. Whose sins ye forgive, they are forgiven unto them; whose sins ye retain, they are retained." Again he said (Matthew, 18;18), "Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven."

In these words the church of Jesus was empowered to pronounce His judgment on persons and on things. No society, and no truth can endure if the power be lacking to declare offenders against the very essence of its being without the pale. That the power has been abused does not prove that Jesus never gave it; and certainly there never was a time in all the history of the ages when the use of that power, entrusted by God to us, was more needed. It has been used to keep the people in subjection—but now, let us use it against the enemies of God's nation—the poor.

Not because Rockefeller sanctions evil things; not because he defends the works of the devil, calling good evil and right wrong—these things are so because he is the expression of an evil order, but because, being the chief figure in the kingdom of Mammon and death, he poses as a follower of Jesus the Nazarene and offers himself as a teacher of young Christians, taking the name of God to cover the works of Satan, he is worthy that sentence. And because this paper is the expression of the Holy Spirit's greatest working in this day, the Social Revolution, we dare, relying on the promises of and authority of Christ, to repeat the words:

"The rule of John the Damned is Ended!"—Irwin Tucker.

The Live Issue of New York, an Anti-Socialist weekly, has filed an application in bankruptcy, giving its liabilities as $11,579 and its assets as $2,818. The Live Issue was started by Bird S. Coler and certain politicians belonging to the Roman Catholic Church for the purpose of using religion to maintain themselves in office.

"So let all thine enemies perish, O Lord; but let them that love thee be as the sun when he goeth forth in his might.

"And the land had rest forty years."—Judges 5; 31.

THE DIFFERENCE

Charles Becker, formerly lieutenant of the New York police, has been found guilty of the murder of Herman Rosenthal. Becker did not fire the fatal shot, but he authorized and planned its firing. Hence he must suffer death.

What is the difference between Becker's responsibility for the Rosenthal murder and John D. Rockefeller's responsibility for the Ludlow massacre? There is a difference; it consists in the fact that Rockefeller is a rich man. That is the only difference.

After twenty years of campaigning, the suffragists at last secured an audience with Prime Minister Asquith. It was unsuccessful—this time.

CORRESPONDENCE COURSES IN CAPITALISM

Whence all this cry of efficiency so voluminously exploited in the newspapers and magazines? When the masters gather in banquet halls some prince of manufacturers makes an address on efficiency—and then still more efficiency. The Socialists fully understand that all this is but another name for a more systematic mode of exploiting the worker, and that it is being done in very handsome fashion many is the workingman who can testify. The Ford scheme and plant is a case in point. But where did Ford get the idea that he so suddenly sprung on an unsuspecting public? We are glad to be able to make public this great secret and for the first time. He got it from the Hamiltonion correspondence course in business, which elaborate scheme runs its course in two solid years of study. The scheme is a most elaborate one. It cost $96 flat and carries with it ten beautifully bound volumes with handsome green edges and exquisite leather binding. Every two weeks a new lesson comes in pamphlet form. So much do the business houses of this country think of the plan that in some instances they subscribe for it for their clerical and executive employes, while others play the part of inducing their employes to take the course by paying 25 per cent or more of the cost. The school now has an enrollment of 20,000 pupils. This aggregates the handsome sum of some two million dollars.

Ford had his plant and employes take the course something better than two years ago, and they are now but trying it out. The information department of the National Office of the Socialist Party should subscribe for this work. Thompson could forever possess all needed information for the answering of any and all questions. Its economics are most startling, its definitions of labor and capital are unique. Its analysis of trade unionism and child labor would make an angel weep.

West Virginia, Michigan and Colorado are easily understood after one has read a few pages of this course. The course is an attempt to standardize and organize exploitation, and makes of the workingman the dullest of serfs. It is a splendid good thing that we have in this great world today a Socialist Party propaganda that is teaching economic truth, for it is going to require something pretty strong and militant to uproot and dethrone that psychology of business ethics that is now being implanted by the means of a classical correspondence course in business.

THE WORKINGMAN'S ANSWER TO THE CAPITALIST CLASS.

We have fed you all for a thousand years and
you hail us yet unfed.
There is not a dollar of all your wealth, but
marks the workers' dead.
We have yielded our best to give you rest; you
lie on crimson wool.
If blood be the price of all your wealth, good
God, we have paid it full.

. . . . . .

There is not a mine blows skyward now but
we are buried for you,
There is not a wreck that drifts shoreward now
but we are its ghastly crew.
Go reckon our dead by the forges red, and factories where we spin;
If blood be the price of all your wealth, good
God, we have paid it in.

. . . . . .

We have fed you all for a thousand years, but
that was our doom, you know;
From the time you chained us in the fields, to
the strike of a week ago.
You have eaten our lives, our babies and wives,
but that was your legal share;
But if blood be the price of your legal wealth,
good God, we have bought it fair.

Anon, after Rudyard Kipling.

THE PRICE OF PROFITS—1,052 LIVES

The disaster to the Empress of Ireland, wherein 1,052 persons were lost, comes at the time when congress is struggling with the Sea Safety laws promulgated by the International Conference on Sea Safety. Andrew Furuseth, secretary of the Seamen's union, left this conference in disgust because he says it was refusing to face the issue, and was intent only on saving money for ship owners. Now Furuseth says that the crew of the Empress was insufficient, and furthermore that half of the crew were unskilled, inefficient and inexperienced. Three hundred dollars a month would have been the cost of bringing the crew up to standard.

The thing that astonished the world was the number of the crew of the Empress of Ireland that were saved, and the very small number of passengers who survived.

It is up to the public whose lives are sacrificed in such disasters, to back up the Seamen's Union in their demands that congress shall adopt real safety laws, not base imitations; and that the chief concern in sea laws shall be the safety of passengers, not dividends for investors.

How That Nickel Grows!

The hearing on railroad special services before Commissioner Harlan developed testimony that if the 5 per cent increase in rates is granted the railroads, the ultimate consumer will find the cost of his products averaging 20 per cent more than at present.

"Public" Fears Censorship

"The Public," Louis F. Post's excellent Singletax magazine, issues a warning regarding federal censorship of moving picture shows. It will be used, "The Public" fears, to stop the production of labor and Socialist films such as are being increasingly given in response to the demand of organized labor.

Whose Is the Blame?

"Whose is the blame? It rests upon every man and woman who votes to continue a system that makes millionaires and paupers. Women, educate your neighbors to vote right. All women will vote some day."—Daisy Melville McKown, Marion, Ind.

Afraid of the Example.

Congressman William Kettner has introduced a bill for municipal ownership of the street railway systems of Washington, D. C. It is being fought by traction interests all over the country, for fear of the example it will give under the eyes of Congress.

Garment Union Backs Socialists

The International Ladies Garment Workers' Union has decided that none of its officials may run for office on any ticket but that of the Socialist party.

Progress is always the outcome of dissatisfaction.

Every child has the right to be born right.

ROCKEFELLER'S CONSCIENCE.

John D. Rockefeller, Jr., told a Bible class: "The more I see of this world the more convinced I a mthat the only thing worth striving for is the attainment of righteousness. I believe that a clear conscience is to be preferred to all the money in the world. The othre day a man said to me:

"'Mr. Rockefeller, I am constantly losing opportunities because of my desire to be honest in business.'

"My reply to that man was:

"'Even if you do nt make all the money that you might earn by abandoning your honest course, my friend, it must mean a great deal to you to know that you can go down on your knees each night and commune with your Maker with a clear conscience.'"

TRADE NOTES

Bakers—The St. Petersburg Bakers' Trade Union has been dissolved by the authorities because it "endangered the public safety." The "danger" was a general Russian Bakers' Congress which the Bakers' Union seriously contemplated holding.

The French Federation of the workers in the provision trade has entered upon an energetic campaign for the abolition of night-work. An appeal which was made with this object contained a clause to the effect that the workers were prepared to enter upon a general strike if the long-desired reform is not realized. A bill lay before the House of Representatives as early as 1909 for the abolition of night work in the bakeries. This bill was referred to a committee, to be debated later on November 20th, 1913, in the House. The employers have been successful in preventing the bill from coming up for discussion.

Miners—Special Women's Committees are being formed in South Wales; these are to conduct a propaganda for the providing of bathing accomodation in all mines.

The Miner's Union of South Wales, which now numbers 153,000 members, held its annual conference in Cardiff during Easter. On the ground of former experience it was decided to demand the legal prohibition of the use of electric power in mines where a danger of fire exists. In order to put an end to the continual expensive strikes against the employment of nonunionists it was decided to enforce the employment of organized workers only in all future collective agreements. The union rejected the proposed increase in the contribution by 95,624 votes to 26,884.

Accident Insurance for miners was introduced in Austria on April 7th by a Royal Decree. The Decree stipulates that a special Accident Insurance Office for Miners shall commence operations at the latest before the end of the year. The Decree corresponds with the bill which was before the Parliament the previous year. It was passed through the Parliament but was not passed by the Reichstag. The miners have fought for this reform for almost 25 years. Accident Insurance for industrial workers has already been in existence for this number of years.

Building Workers—In spite of the serious crisis the German Building Workers' Federation sustained only a slight loss in membership. The membership amounted, on an average, to 326,631 as compared with 335,560 in the previous year. The funds increased to 18,315,300 marks, although 1,850,000 marks was expended in connection with benefits and 1,070,000 marks in connection with wage and tariff movements.

The following number of workers were employed in the German tilers and roofers trades in the year 1882: 22,565 workers in 14,872 shops; in 1895, 32,108 workers in 16,364 establishments; in 1907, 38,745, including 470 women, in 14,533 works. The ten largest concerns employed 72 officials and foremen and 661 journeymen.

Nine hundred and fifty stone workers are on strike in the Belgian Province of Luttich because the tariff recently imposed upon them by the employers has brought with it considerably worse conditions.

Brewery Workers—We learn from the statistics of the Austrian Ministry of the Interior concerning the frequency of deaths and illness, the brewery workers are first in the sick funds out of 41 callings, dealt with in regard to the number of deaths. The percentage is 1.4 or twice as high as the miners. The average age of brewery workers is only 34.5 years. The unhealthy condition of the brewery workers is attributable to the craving for alcoholic liquors which is increased by the free drink custom.

Diamond Workers—The nearer relationship of the Antwerp Diamond Workers with the labor movement which the amalgamation with the Belgian Diamond Workers Federation brought about last year has been further strengthened. The Antwerp Diamond Workers have now decided to discontinue the publication of their daily paper and to sell their printing office to the labor party which will immediately publish the paper under a new title.

Hotel and Restaurant Employes—The Parisian Waiters, who for many years have made but little progress with the reforming of the Labor Exchanges, have now decided to propagate the idea of the representative Labor Exchange through the union of the workers in the catering trade to which they are affiliated, instead of the private exchanges which have hitherto existed. For this purpose demonstrations are being held before the ill-paid bureaus and numerous participators have already been arrested.

Woodworkers—The German Coopers' Union will hold its 13th Congress on the 3d of August in Frankfort-on-Main.

The German Ship Carpenters' Union was successful in securing a reduction in the weekly working time by 868 hours for 292 members and an increase in wages of 2,455 marks per week for 1,722 members, besides other improvements. The cost of the movements was 118,000 marks including the lost strike at the shipyards, in which 1,231 members were involved.

Defenders of White-lead Colors.

Although nearly all civilized countries have adopted stringent measures against the use of white lead in the painting trade there are still people who oppose these protective measures, the manufacturers. They have gone so far as to hold a conference of representatives from Belgium, Holland, Germany, England and North America, to obstruct the bills prohibiting the use of white lead in France and in Belgium.

The Belgium Painters' Federation sent a delegation to this "Congress" for the purpose of clearly demonstrating the injury caused by white lead. The delegation consisted of disabled workers, men suffering under the affliction of gout, blindness and lame men, all of them victims of lead poisoning. The "Congress" preferred, however, not to receive this delegation.

IF TODAY

Gettysburg

By Erené E. Angleman

God of remembrance, if today
We saw the battle fought again,
If on our hearts there fell today
The shrieks and cries of mortal pain,
Would our faith shrink
Upon the brink
Of right and wrong—
Would we wait long?

God of remembrance, if today
We heard the cannons belch and roar,
If on our hearts there fell today
Aught of the agony they bore,
Would we in ease
Do as we please,
Nor care that wrong
Grows fast and strong?

God of remembrance, if today
We saw them marching o'er this ground,
If on the evening of today
Naught but their life-blood there we found,
Would crimson slain
Our pathway stain?
Would we just smile,
Say, "Not worth while?"

God of remembrance, if today
We heard the voice of one who bled,
If on our hearts there fell today
His plea, "Be worthy of the dead,"
Would lives be such,
He'd scorn to touch?
Would freedom's light
Be dim tonight?

God of remembrance, if today
We had the faith of those who fought,
If in our hearts there dwelt today
The greatness of the deed they wrought,
Faith would not shrink
Upon the brink
Of right and wrong—
Nor tarry long!

Moyer's Songs of Socialism

What They Can And Will Do!

These songs make Socialism easy to understand and easy to teach.

They will touch, cheer, and inspire every heart as only simple verse and beautiful music can.

They enable all classes and all ages, men, women, children, to become effective workers for Socialism.

They will fire the heart of every Socialist with the energizing hope of an early victory.

They will greatly increase the practical results of our family and social gatherings, our local and public meetings, our marching clubs, etc., etc.

They will promote harmony and union among all Socialist workers by concentrating all our efforts upon the one definite aim UPON WHICH WE CAN ALL AGREE, the speedy establishment of the Co-operative Commonwealth.

They will disarm religious prejudice by showing that practical Socialism demands nothing more than the practical application of Truth, Justice, and Brotherhood—the life and substance of all true religion.

They will infuse into our present world-wide Scientific Socialist movement a spirit of moral inspiration and lofty enthusiasm that will carry us speedily forward to an early triumphant success.

"They will make Socialists where nothing else will avail."—The Christian Socialist.

What They Are Doing!

"The spirited singing of numbers from Moyer's "SONGS OF SOCIALISM" had not a little to do with making the Conference (National Christian Socialist) the pronounced success it was."—Chicago Daily Socialist.

"Comrade Harvey P. Moyer, poet and musician, furnished the Conference (National Christian Socialist) with most fitting music. Comrade Moyer is a competent director of music and inspired the audiences to sing with feeling and power those grand Socialist songs from his own interesting collection, Moyer's 'SONGS OF SOCIALISM.'"—The Christian Socialist.

"I introduced your 'SONGS OF SOCIALISM' into our Woman's Socialist Club, and they were so well pleased with the songs that I was immediately requested to send for one dozen copies. I feel that they should have a place in every home as there certainly is a beautiful Socialist lecture in each song."—Mrs. W. E. Hunstock, St. Louis.

"I hear very favorable comments upon Moyer's 'SONGS OF SOCIALISM,' by teachers of our Children's Socialist Clubs, who say that these songs are peculiarly well adapted to their work in the entertainments given under the direction of the Woman's Socialist Union."—J. B. Roe, Nebraska.

"I have used Moyer's 'SONGS OF SOCIALISM' in a series of twenty-five Socialist meetings and found it very effective."—Edward Ellis Carr.

"Socialism will never come until we can sing our philosophy."—Chicago Daily Socialist.

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